

To

John C. Adams
from your
father

J. Adams
May 16th 1933



Rev. Isaac Adams, M.

Author and Publisher of

"Darkness and Daybreak"

Issued in Three Languages

English, Holland, and German

Translated by

"PERSIA BY A PERSIAN"

PERSIA BY A PERSIAN

BEING

PERSONAL EXPERIENCES

OF

Manners, Customs, Habits, Religious and Social
Life in Persia.

BY

REV. ISAAC ADAMS, M.D.

AUTHOR OF "DARKNESS AND DAYBREAK."

FOUNDER OF THE NESTORIAN COLONY IN CANADA.

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Dedicated

TO all who are interested in the advancement of the kingdom of our blessed Lord among the Heathens and Mohammedans.

PREFACE.

While out on lecture tours in this country, I have been asked many questions about the manners, customs, and peculiarities of my own people. These questions I have found it very difficult to answer in the little volume, "Darkness and Daybreak," so as to give anything like a clear picture either of the people or the country in the brief time that I had to answer them under such circumstances, and, hence this book which I now present to the public, with the earnest hope that it may find a welcome.

I trust this work may serve a useful purpose in imparting fresh information and quickening an intelligent interest of a hopeful Christian effort, and I trust every reader will join us in the hope and prayer that no student of the Kingdom, no servant of Christ and His Church should fail to give serious and sympathetic attention to the spread of the gospel.

Should it sometimes entertain you and your children; should it succeed in arousing a deeper interest in Christian mission work among the Mohammedan nations; and should it sometimes prompt an earnest prayer on our behalf to the ever present God and Father whom we all try, though it may be in much human weakness and under vastly different circumstances, to love and to serve—then its object is accomplished.

REV. ISAAC ADAMS, M. D.

August 1st, 1900.

INTRODUCTORY.

I cannot begin to write a narrative of the facts connected with the history of my life, without giving all glory and praise to the most precious God, who has so wonderfully guided me, during the last twelve years especially. No words like those of the Scriptures can adequately express my heart's gratitude for all the ways by which He has led me, and you, dear reader, will magnify Him while reading as I did while writing this. Let us exalt His name forever; let the Lord be magnified, which taketh pleasure in the prosperity of His elect. Praise ye the Lord, for His name is excellent; His glory is above the heavens. I have been deeply tried; yes, the Lord is with the righteous; "Lo, I am with you." Surely he has been with me; His presence has gone before me and has given me strength and courage. He faileth not. I have heard His voice saying, "Fear not, I will help thee." And He has done so; yea, in the deepest waters; in all places His hand has led me and He has kept me. With David I can say, "God is my salvation." I will trust and not be afraid. I cried by reason of my affliction unto the Lord, and He answered me. The Lord stood by me and strengthened me, saying: "My strength is made perfect in weakness."

From many dangerous snares hath the Lord preserved me; in spite of all my inward rebellion, He hath carried on His good work in my heart, and notwithstanding all my unbelieving fears He hath given me a hope full of immortality. He hath set my feet upon a rock and established my goings and hath put a new song into my mouth; even praises unto my God.

The same grace and forbearance, the same wisdom and power that have brought me so far, will bring me on, though it be through fire and water, to a goodly heritage. I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service, and it is my prayer to Him, in whose hands the hearts of all men are like the rivers of water, that He might put into the hearts of those who love Him and His cause to enable me to continue in His service by bringing the knowledge of the only Redeemer Jesus Christ to the great multitude who know Him not.

Persia by a Persian.

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PART I.

PERSONAL HISTORY.

I was born in the northwestern part of Persia, on the twenty-eighth day of November, 1872, at Sangar, a village about two hours walk from Oroomiah city. The village contained about twenty-five Nestorian families, and as many houses. The surrounding villages were all Mohammedan, some of them lying not more than half an hour's distance away from Sangar. Thus the people in my village-home have had all their intercourse with Mohammedans, and in consequence had lost all knowledge of Christianity and had adopted instead Mohammedan customs as well as their language, the national language of the Nestorians being Syriac, which is widely different from that of the Mohammedans. Together with the customs and language, the people of my home-village had also adopted all kinds of profanity. The keeping of the Sabbath day was entirely lost. People would plow and do other work in the field just as on any other day.

Another very bad habit of the people at Sangar was the beating of their wives. It is quite common there to see a woman's head bruised and her clothing torn. Thus I was brought up, among ignorant and ill-influenced people.

When about 6 years of age, my father and two other persons went to Russia for the trading business. They had but one passport for the three of them. After having remained in Russia for a short time, one of the men was obliged to return to Persia, he having been advised of sickness in his family. After some time, my father and his companion were to go on to another city in Russia. Upon entering the gates they were taken prisoners, the officer claiming that in the passport three men were mentioned, and they were but two. All explanation on the part of the travelers was unheeded, and their case was finally ended by sending them both to Siberia for life, and in all probability they are already dead, as we have never heard of them since.

It was extremely sad for my poor mother to have been left with five children, all below 12 years of age; but this was not all. The lord of the village came with some forged notes, claiming that my father owed him money and demanding pay. As my poor mother had nothing to pay with, he took possession of the land we owned and a part of our vineyard.

My task in early boyhood was to do little chores at home and herd

the cattle. Like most boys, I delighted in climbing trees, but once it happened that I fell from the top of a tree and broke my arm. Blood was gushing from my nose and ears, and I was carried home. The house was soon crowded with people, who decided to make bread and Martoooha and give it as a sacrifice to the poor.

The Martoooha is a mixture of flour, molasses and butter, and is received by those among whom it is distributed as an offering, with the greeting: "May God restore him to health."

But this was not all. My mother had also secretly, but solemnly, vowed that she would, in case of my recovery, have a lamb sacrificed to Mar-Obdishoo, a Nestorian saint, at the church built to his memory. When I was quite recovered, therefore, my mother, a number of friends



Exiles on their way to Siberia accompanied
by their friends up to this tower, where
they bid their last farewell and
are separated forever.

and I, with a lamb, repaired to Mar-Obdishoo. The lamb was slain in the churchyard and its blood sprinkled on the altar of the church and in my face, while a number of little bells were rung in the church. I was then ordered to take the bells, and ringing them, cry out: "O, Mar-Obdishoo, Mar-Obdishoo, I thank you that you have let me regain my health!"

The lamb was hereupon taken to a dwelling and boiled, and the

meat given to those in attendance; the head and skin, however, together with a small quantity of meat, belonged to the janitor as his fee. Some of the meat was also taken back to Sangar, upon our return, to be distributed there. I was not allowed one morsel of it.

When about 13 years of age, a buffalo out of the herd of cattle I was watching, ran among some heaps of cut wheat in a field where farmers were threshing. In doing so, the buffalo broke the Dach, or sign, which the lord of the village had set upon the heaps of wheat. Upon perceiving this, the lord called me to him in a very friendly manner, holding out to me a very beautiful cane and promising me the cane if I came. I did so, though hesitatingly. Suddenly I was rudely seized by some servants who held me firmly, while others subjected me to an application of the bastinado, so cruelly, that both my feet bled profusely and I was not able to walk for about two months.

After this sad experience I left the village clandestinely and repaired to Wazerawa where my aunt and all the relatives of my mother lived. My aunt received me kindly, and, having lost a child of about my age, bade me remain with her. She would not hear of my leaving. After I had been with her for about one year the rest of our family followed to Wazerawa.

At Sangar we had owned an orchard near the dwelling where we lived. It had been my delight to climb into the fruit trees and eat fruit to my heart's content. Near my aunt's dwelling, at Wazerawa, there also was an orchard but it belonged to a neighbor. This difference in ownership, however, made very little difference to me, and I tried to continue my orchard practice here also. Of course, I well knew that I deserved punishment for climbing into a neighbor's tree and appropriating some of the fruit, consequently I did my tree-climbing after dark, in the evening. One dark night, as I sat in the very top of a fine apple tree, feeling quite secure from detection, I suddenly heard a voice below me calling out: "What are you doing up there?" I replied that I had been late for supper, for which my uncle would whip me. I had, therefore, tried to hide from him. He ordered me to come down, but my pockets were filled with apples from the tree, and so I hesitated, pondering how to escape the well-deserved punishment.

Finally I told the neighbor I would come down if he would promise not to chastise me. He did so; and I came down, delivered up my stolen apples and went home.

My uncle now began to employ me by sending me out to his vineyard to watch it. I had very good times doing this, as I was very

liberal, I would stand out in the road and ask people passing by to come in and help themselves to some grapes, and quite often I pressed my request so urgently as to almost compel people to come in and eat grapes. Occasionally I would fill a basket with grapes and hand out some to every person who happened to pass by. My motive in doing this was that I considered it an injustice that I alone should have so many fine grapes, while so many others had none. The principal reason for my liberality, however, was my sociability. I liked to be in company with other human beings and hated seclusion. The neighbors surrounding my uncle's vineyard were all Mohammedans with whom I dared not communicate, and I, therefore, sought, by being liberal, to enjoy the company of, and intercourse with, fellow-beings such as I myself was.

The vineyard was a very quiet, secluded spot, and I could not even force myself into liking it. When my mother and the rest of the family moved to Wazerawa, I consequently left my uncle's and joined a number of other young lads in taking care of herds of cattle and flocks of sheep.

While being thus occupied one day, a boy, Benyamin Bar Younan by name, a relative to Kasha Sayad, a native preacher, employed by the Presbyterian mission in Persia, met me. He remained with me for some time, repeating to me stories from the Bible, among others the parable of the rich man and Lazarus. When he had left me I could not help but think over and over again what I had heard. A few days later we met a second time. I addressed him with this question: "Suppose a man should like to go to heaven, what must he do?" He replied: "He must not eat or drink anything for three days, but keep on in prayer all this time, and then be good and do good afterwards." "Then," said I, "the people must be very foolish not to prefer to be like Lazarus in this life, when heaven and its blessedness last forever." I then asked where he had found those stories, and what other knowledge he had of heaven. He told me it was all written in a book called Bible, which he claimed to be a very holy book, even called it God's book; but also told me that, if I wished to learn more about these things, I should have to go and see his uncle, Kasha Sayad. I followed this advice, for I was eager to learn more, and to Kasha Sayad I am greatly indebted for what knowledge I received by my early acquaintance with him. Through his influence I was enabled to attend the missionary school, where my hungry and thirsty soul was fed on the precious word of God. Reading my Testament, and not being able to comprehend very much of it at

first, I would kneel down and pray to God, and say: "Oh Lord, if Thou art God, make Thyself manifest and show me also myself." Then again at times it seemed almost impossible to me to trust fully in an invisible God.

Upon entering the mission school I encountered the enmity and hatred of my relatives, who were all dissatisfied with this step; but, by the grace of God and through the kindness of Kasha Sayad, I was enabled to attend also the high school at Oroomiah City.

Here I attended until the winter of 1887, when I was requested by Kasha Peria, a native missionary, who had been educated at Hermansburg, Germany, and received his support from there, to go and teach one of his schools at Satlovi. I took charge of a school of about twenty-five children, and found the work very interesting, especially as I visited the children's parents in the evenings, and, to their great delight, read to them from the Bible. I did not try to give any explanation, but simply read from ten to fifteen consecutive chapters. On Saturdays I went to the neighboring villages with my Bible, read from it to the people and conversed with them on the Christian religion and Christ's love to sinners. Returning from such work towards evening one Saturday, I met a Mohammedan and passed without saluting him. He stopped me, and roughly inquired why I had not greeted him. I told him I had neglected the courtesy because I did not know in what language to address him. To explain this, I must inform the reader that not all Mohammedans speak the same language. It is also dangerous to address Mohammedans, as I found by the following experience which I had had some time previous. I had met two Mohammedans on my way and saluted them both in a friendly manner. Presently there came a Christian. I stopped immediately and spoke to him. Upon perceiving this the two Mohammedans quickly returned, stopped me, and, one placing himself on my right side, and the other on the left, each dagger in hand, they said they would immediately kill me if I did not at once return their salutation. I complied with their request so eagerly that I bowed three times to their once. In this instance the Mohammedan was not satisfied, but insisted that I had failed to greet him through disrespect and threatened also to kill me, accompanying this threat by a drawn dagger, the point of which he pressed to my breast so hard that I even felt the point penetrating my skin. But at this moment we saw a caravan approaching, whereupon the Mohammedan withdrew his dagger and contemptuously said that he had only tried to scare me.

I was so excited that I could not speak for four or five hours, was

taken to a village near by and remained there until Monday; then I returned and continued my work.*

In the summer of 1887 I entered Oroomiah College Mission School, in connection with which there is also an industrial school. At the latter, carpenter's work, shoemaking and hatmaking were taught. I, in connection with my other studies, entered the shoemaking department, and under the direction of Oosta Ayraham learned that trade. After a few weeks, during which Mr. Ayraham had become acquainted with me and my circumstances, he took more pains with me than with any other of his pupils, so that in the examination at the end of the term I made a good showing.

The college term ended in July; this permitted me to devote all my time to my trade in the industrial school. In the fall of 1888, Mr. Ayraham left his position. A Mohammedan took his place. During the vacancy the school was left in my charge. I had possession of the keys, and the whole property was in my care. The new teacher gave no satisfaction; he appeared to be dishonest, and was soon discharged. I then again filled the position until another teacher could be found.

After the closing of the college term, I kept the industrial school in operation. I was in charge of from ten to fifteen boys, and the work progressed nicely in the interest of the mission. During this time I was also elected elder in the church at Wazerawa, and while at college I spent every Sunday at Wazerawa and Dizza, teaching Sunday-school. I was also robbed several times and had several dangerous encounters with highwaymen, one of which has left a scar on my right eye to this day.

In the spring of 1889, I was sent by the missionaries to teach school at Ardishai. I had here forty pupils on an average, coming from about six different villages. The instruction was to be given in four different languages, viz: Persian, Turkish, Chaldean and Syriac. But I must confess I was rather severe in my treatment with the pupils. I generally kept about a half-dozen switches in the school-room, and it was not at all uncommon for me to whip children until they bled. I kept all doors and windows closed, to stifle the screams of the poor children while being chastised, but the boys nevertheless managed to make themselves be heard for about two blocks. I thought then that I had to do

*This Mohammedan's name was Samat of Baranduz. Before my encounter with him he had already killed not less than sixty persons. He was about 40 years of age and was later on killed by other robbers.

this, since the parents in place of administering the proper punishment at home, would come and tell me that their children had sinned and entreated me to punish them for it.

One day as I rang the bell, it appeared to me that the pupils had made up their minds to have their own way about coming. The rule was that, upon hearing the bell ring, every pupil should drop everything and come right into the school-room and quietly take his seat. I said nothing, but waited. When they came in, about five minutes later, I shut all doors and windows and ordered them to stand side by side with their backs against the wall. I then took a switch, rushed around the room and struck them again and again across their bare legs and feet (their shoes and slippers always were left standing out in the hall). Soon legs and feet began to bleed, and of course they screamed piteously. But this I would not have. To stop it I struck some of them, who had fallen to the floor, across their backs, and threatened to treat them all in the same manner if they did not immediately cease their noise. By this outrage I soon had the room quieted, and the pupils were always on time afterwards. This, however, was not the only mode of punishment. Sometimes I would order the tallest boy in the room to take the boy who was to be chastised, on his back, holding him by his hands, and then bend over to keep his feet from the ground. I would then take my switch and lash the boy across his legs and back. Still another severe chastisement is to have the pupil fold his arms tightly and then sit down upon the floor. A stick is now passed through under his arms in front of his body, his legs are then lifted over the stick and he is thus left in a helpless position, so that the teacher may strike him wherever he pleases. Occasionally I was afraid inwardly of some of the boys, as they were older and taller than I was, but somehow I overcame the sensation, and never had any trouble in this direction. I was not the originator or inventor of any of these cruel modes of punishment. I had myself learned them by seeing them practiced, and many times at the high-school I myself had been ordered to hold a boy across my back, being somewhat taller and stronger than some of the rest.

But now I have a different way of administering punishment in my schools; not with a switch, but with love and kindness, and I think I can accomplish more with kind words and acts than with the rod. This is one of the changes I have experienced since having come to America.

Besides teaching languages, I also gave instruction from the Bible, in arithmetic and geography. I also visited the parents of the pupils,

together with the minister of the village, and on Sabbath day I had a large class of ladies in the Sunday-school.

I would also pay visits to other villages and preach to them in a very simple manner, only repeating to the people the story of the cross. While engaged in this manner one day, I read in my Bible the 12th chapter of Genesis. This gave me much thought, especially the passage where the Lord said to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house into a land that I will show thee." My strain of thought on this matter ran in this channel: "If Abraham obeyed this command of the Lord, and I am now worshipping the same Lord as Abraham then was why should I not follow his example, now reading the same command?"

I consulted Kasha Sayad, and informed him of my intention to go somewhere where I could prepare for Christian work. His opinion was, that it would not be a wise step for me to take, and bade me go to a missionary and lay the matter before him. I did so, and the missionary gave me many reasons why I should abandon such thoughts; but I was determined to rather listen to God's promises than man's advices and go, whither He should direct me.

In July, 1889, I left Oroomiah with not more than what amounts to five dollars in the United States, and not knowing where I should finally land. I traveled westward, but it was a long and tedious journey. As I had no means to hire a horse or mule I was obliged to walk, and for the sake of convenience I often traveled during the night, it being much cooler.

After nineteen days of traveling, I reached the first railway in the Caucasus in Russia. I reached the first railway station at Akistafa. From here I was given free transportation to Tiflis. There some Christians helped me on to Valadikokas. After having arrived at this place I tried to work and go to school, but after a few weeks they urged me to go to Berlin, as they thought I might succeed better in both. After seven or eight days travel I reached the boundary line of Russia. Here I bought a ticket to Berlin, while my passport was in the office for examination. Soon I was informed that I could not leave Russia, as my passport was defective. I was imprisoned for three days without food or drink, after which I was ordered to telegraph to St. Petersburg for a permit to leave the country. I did so, and was obliged to pay an exorbitant sum for the dispatch. But no answer came from St. Petersburg. I was now informed that I would be sent to Siberia. It seemed a little hard to me at first, but thinking of the errand upon which I had

set out on my journey, I concluded that the Lord wanted me there, if He would allow me to be sent there. I consequently told the officers that I was ready and willing to go. The officers obviously knew not what to make of this, for they stared at me as though they considered me a lunatic. They wished to know why I was so ready and willing to go to such a dismal country as Siberia. I told them that if my Lord and God desired me to go there, I certainly was most willing to go, as I sincerely believed that He was in Siberia as well as in Berlin; that years ago my father had been sent there without cause, and I might perchance meet him there. When they saw I cared so little whither I went, they even helped me on to Berlin.

Here I was in Berlin, the great German capital, not being able to speak or even understand a word of the language. But through God's kind providence I encountered a young man who was able to speak five or six different languages, namely Turkish, Syriac, German, etc. He grew very friendly to me, took me to his room, provided me with a good place to live, and for several days showed me the sights in the city. He incidentally spoke of me to a friend who became so interested as to express a desire to see me. We consequently took supper at the house of this friend, Mr. L. H. O. Schmidt, west 62 Maasrein Strasse No. 31 Pa. Berlin, one evening, and by means of an interpreter I made this gentleman acquainted with my whole history. Mr. Schmidt, perhaps noticing a sad expression which had perchance overspread my countenance, bade me be of good cheer, for the Lord would certainly guide me and provide for me. To encourage me still more, he asked me to sit between himself and Mrs. Schmidt, as that, he thought, would make me feel more at home with them.

When we arose to take our departure from this hospitable house, Mr. Schmidt requested us to linger a few moments longer, and left the room. A few moments later he re-entered, and handed over to me a sum of money sufficient to go from Berlin to New York, at the same time remarking that he were quite certain, even if I remained in Berlin at present, I would certainly desire to see America in a few years hence, and so in his opinion it would be much better for me and my cause to go there at once. He also handed me a letter to a minister at Hamburg, by which I was introduced, and he requested to receive me and attend for me to all necessary requisites for a passage to New York City.

I left Berlin and reached Hamburg at about 11 o'clock p. m. Not being able to explain to any one where I wished to go, I set out on a search for the dwelling of the minister to whom my letter of introduc-

tion was addressed. I found the place at last, but the valet insisted upon seeing my letter before he would allow me to go into his house, fearing probably that I might be some thief or robber trying to get admission. I, however, refused to have my letter examined, as I mistrusted its being returned to me. There was nothing left for me to do but to go back to the depot. Here I found every door locked and all the lights extinguished, and set out to walk the streets until morning. But even in this I was disturbed by patrolmen, who would not allow it. At last I found a place where there was a cavity under the sidewalk, next to a basement window. I crept into this hole, and doubling up as well as I could soon fell asleep. When I awoke I was so stiff and numb, from the chilly air and my inconvenient position, I could scarcely move. I got up and out and ran along the streets to get warm. After finding that the blood in my body was once more circulating freely, I returned to my hiding place and slept until daylight. I now returned to the minister's dwelling, and he himself answering my rap at the door, I handed him my letter. He was greatly surprised at seeing me and learning who I was, and said that he had been aware of my coming, but had not expected that I would arrive on that train. He kindly ushered me into the house, however, and after having washed, arranged my toilet and breakfasted, he went with me to the steamer that was to take me to New York City. After procuring tickets we learned that the steamer would not leave until two days later. I remained with the reverend gentleman these two days, he proving very kind and generous to me. Our conversations, however, were very limited, as it had to be carried on entirely by making use of the natural language—motions, signs, groans, expressions of the face, etc.

After two days, I boarded an ocean steamer for New York City. On the first and second day of the voyage the weather was fine and the sea tranquil and calm; but soon it became rough and I had an experience such as I had never heard of before—I grew sea-sick. During my misery I sometimes really took it for granted that all good Christian people had done for me ever since I had left home had been done merely for the purpose of severely punishing me for having been too bold and forward, and I asked the Lord in prayer to grant that the ship might capsize and sink, and so all my sufferings be ended.

During our ocean voyage all passengers on board of the steamer were vaccinated. When my turn came I had hidden away, thinking my arm was to be cut off. I was compelled, however, to come forward

and allow the operation to be performed on me, whereupon I found that it was not so bad after all.

Eighteen days after having gone aboard the steamer we arrived in New York City. In Castle Garden we were asked to show our money, there being a law that every person must have at least twenty-five dollars, to live on until able to find work, should he wish to enter the country; the company was obliged to take back any passenger who did not possess that amount. When my turn came to go through the gate, just when prepared to show the money I had (amounting to about twenty-eight cents), the officer was handed a letter by a boy. He stepped just a little to one side to quickly peruse the letter, but in the meantime I opened the gate and passed through unnoticed, and was soon lost in the crowd to any searching eye. I walked into the park and sat down. While looking around I suddenly espied a black man not far off. This was a great curiosity to me who had never before seen colored people. I felt very much inclined to step nearer so as to get a better view of the man, but I dared not. Upon noticing many people passing by him without scarcely taking any notice of him, I also took heart and approached the black man. Seeing that his face, neck and arms were all black, I concluded that this could not possibly be a human being. Since then I have met many negroes, have even lived among them for a year in Virginia, and have learned to esteem some of them as thoroughly, consecrated Christians.

Here I was once more all alone in a foreign country, without home, friends, acquaintances, or even means wherewith to support myself, almost utterly helpless, as I could not even make myself understood. For three days and nights I walked the streets of the great metropolis with an empty stomach. Towards the close of the third day I found a morsel of bread in an ash barrel. I took it out, cleaned it as well as I could, and then soaked it in some water and ate it. Not long after I also met a man who could understand oriental languages. This man proved a great blessing to me, for he had soon learned my situation. Feeling compassion for me, he fed me and then took me to the "Home of Children's Aid Society," No. 247 East Forty-fourth street, corner Second avenue.

The superintendent of the home, after hearing the circumstances, was gladly willing to admit me for a few days and try to procure me some work, it being against the rules of the institution to permanently admit persons of my age. In connection with this home there is also a brush shop where crippled boys are employed.

I was directed there and soon set to work. The superintendent was pleased and wished to retain me, so I worked during the day and attended a night school in the evening, where I studied the English language.

But I could not remain in this place always. So I told the superintendent that I would rather work in the open air and not be confined so much within a building. Thereupon he sent me to a farm in New Jersey. I was there about two weeks when I was taken ill and had to give this up, the work being too hard for me as it consisted chiefly of chopping wood, it being in the midst of winter. In consequence of this experience I returned to my former occupation in the brush factory.

One day a lady called upon the superintendent and asked him if he could not recommend some one to her as a waiter. I happened to be in the room just then and the superintendent pointed me out to her. The lady inquired whether I would be willing to accept the position. I cheerfully answered in the affirmative and immediately accompanied her to her home. I could now make myself understood in English, somewhat, and the lady promised to give me further instruction. She was a sister to a physician, Dr. J. H. Cooley, and resided at Plainfield, New Jersey. I was in her service for three months and was pleased with my work, which consisted in waiting at the table and helping in the kitchen. Dr. Cooley also had a sanitarium, where patients were housed and taken care of. I am much indebted to the doctor for kindness in treating me as pleasantly as he did.

After three months stay at Plainfield, I deemed it advisable to go to New York City, there to improve my education; it being, however, two months previous to the beginning of a new term in any of the schools, I took recourse to Mr. Mathews,* at that time superintendent of

*320 14th Street, Brooklyn, N. Y., Sept. 13th, '99.

Rev. Isaac Adams.

Dear Bro.—I should have been pleased to have met you and shaken you by the hand. I sincerely hope that when you visit our city again that I shall have that pleasure. I sat up last night till nearly 12 o'clock reading that very touching and instructive book, "Darkness and Day-break," and my heart went up involuntarily to "Our Father" for His blessings on your efforts to lead your people into the blessed and glorious light of the children of God. You have the promise "That His word shall not return void, but shall accomplish that whereunto it was sent." Preach the Word. Walk in the light. If thine eye be single, thy whole body shall be full of light. I shall be glad to hear from you at any time.

Yours, with a single eye,

WM. H. MATHEWS.

the "Children's Aid Society," for a place on a farm. A few days later another boy and I were sent to a farm in Orange county, New Jersey, with letters of recommendation for our introduction. We unhappily left the train at a station twelve miles this side of our place of destination. We did the best we could under the circumstances, however, stopping at the depot over night and starting out afoot next morning. Finally we arrived at the place where my companion had to leave me, as he was to work on some other farm. We parted and I trotted on alone. Presently I met a man coming towards me who inquired whither I was going. I showed him the address on my letter. He inquired further, what I intended to do there. After having told him, he informed me that this farmer had moved away, but that he had been looking for some help, and I might come and work for him. I inquired about the hire, and he offered fifteen dollars per month. I asked whether or not any churches were in his neighborhood. He said there were plenty of those things round about, whereupon I inquired into his religious views. He informed me of being a Roman Catholic by birth and education, "but," said he, sneeringly, "I have not been inside of a church for forty years." I hereupon offered to work for him for twelve dollars a month, provided he would not compel me to work on Sundays. He was satisfied, and I entered upon my duties. Later on I learned that the man I had been sent to, lived on the neighboring farm, and was a very nice man; not a very ugly fellow, as my present master had claimed at our first meeting.

My occupation on this farm consisted in cutting grass and milking cows, of which the farmer owned forty-five heads. Eighteen of them I had to milk, which at first caused such a strain upon the knuckles of my hands and on my wrists that I would wake up at night from pain in those parts; but I soon became accustomed to it, and then so much more enjoyed drinking my fill of the fresh milk, of which I was very fond. When once I had mentioned in a letter to my relatives at home that my work, among other things, consisted in milking cows, they wonderingly inquired in their next letter where in America the women might be and what they did, as in Persia all this kind of work is left to the women to perform.

For the first two weeks all went well with me on this farm. On Sunday I attended a Methodist Church. On the third Sunday, however, the farmer called me and ordered me to turn the crank on the grindstone for him, as he wished to sharpen his knife. I answered, "No, today is Sunday." Upon hearing this he cursed me and said: "I would

rather sit here and listen to the dog barking than hear that minister preach."

At 4 o'clock in the morning he would call me to get up and go to work, but after some time he said, "Ike, you must get up at 3 o'clock, as the neighbors are out at that time;" and to make good his demand he would stamp on the steps of the stairway and pound the door, calling "Ike, Ikel!" with an occasional curse intermingled, until he heard me move about.

One day we were loading hay in the field. My master was on the wagon, I stood upon the ground and pitched hay to him. He kept swearing and cursing at me, trying to hurry me up. This provoked me, and I began to throw hay upon the wagon as fast as I could, without looking where I threw it. In so doing it happened that a pitchfork full of hay, together with the points of the fork, struck him on the chest. At this he grew furious, jumped down from the wagon to the ground and tried to strike me, but I kept out of his reach.

While engaged in scattering hay upon a time, I came upon a heap in which there was a bee's nest. I noticed it in time, cautiously went by and left it untouched. The farmer, however, coming after me, but not seeing the bees, scattered the hay about. Of course the bees were upon him in an instant, and stung him all over his face and hands. This induced him to curse furiously at me again for not having warned him; but I quietly remonstrated that the bees were stinging him for his wicked blaspheming, as I had passed those same bees and they had not molested me in the least.

After the third week the farmer ordered me to leave, as he did not require my services any longer. I was willing to go, but demanded my pay. This he refused to give me until I threatened to go to law about it. Then he wished me to continue. I did so until the end of the month, when he gave me twelve dollars and offered fifteen dollars for the following month, but I had quite enough of this and answered, "No, I would not work for you any longer for fifty dollars a month." I left him immediately and returned to New York City.

Mr. B. W. Tice, superintendent of the West Side Boys' Lodging House of the Children's Aid Society, wrote a letter to Gen. Armstrong for admission to the Hampton Normal Institution, of which Gen. Armstrong was principal, and the answer was favorable; after considering the matter, and also meeting Gen. Armstrong, I decided to go to Virginia.

Here I worked in the mornings at the tailor's trade, and in the

afternoon and evening I went to the school, where I enjoyed my work and am much indebted to the teachers and all connected with the schools for their help and kindness shown towards me.

While here I received a letter from Kasha Sayad, of Persia, stating that the house or church in which they were worshiping was taken by the authorities and given to the people who belonged to the Nestorian Church, and who did not belong to the Evangelical church; and I translated the letter and sent it to the Presbyterian Foreign Mission Board, in New York, as Kasha Sayad had also requested me in that letter to do all I could for them in stating the matter before such as loved the cause, and try to raise funds for erecting a house of worship for them.

Arthur Mitchell, D. D., Secretary Presbyterian Board Foreign Missions, sent me to Mr. Moody's school, at Chicago, where he paid my whole expense.

Here I tried very hard to get the money for the building of the church by speaking and lecturing, but this was very difficult as I could not speak the language very plainly as yet, therefore, I left this matter entirely in the hands of Dr. Mitchell, to whom I am much indebted for his great help in this matter.

After this I tried to support myself and wrote to Dr. Mitchell about it. He said I could do so, but such expenses as I could not meet he would cover. But from 1892 on I succeeded in paying all my bills, but the doctor had spent several hundred dollars towards my support. At one time I told him I wished to pay it back, but he said: "I have not done it for your, but for Christ's sake, and, therefore, I would always be glad to hear of your success."

I also spent one year at the Garret Biblical Institute, at Evanston, Ill. While here I met Rev. A. T. Wilkinson, a fellow student from Brantford, Can., and who ever since has been an intimate friend.

In the summer of 1892, he asked me to go with him and speak in churches in Canada, which I did, he arranging the meetings for me.

The Brantford Courier of August 15, 1892, reads thus:

At the Wickliffe Hall last evening, Mr. Isaac Adams, a native of Persia, gave a very interesting address. This address was Mr. Adams' last one in Canada, as he leaves for New York today, where he will stay one week and then proceed to Chicago.

Mr. Adams has been in Canada only forty-five days, and during that time has given forty-three lectures on Persia, its religions, customs, etc. He expresses himself as highly delighted with his visit in Brantford, and with the kind manner in which he has been entertained during

his stay here. A number of Persian curiosities were exhibited and were fully described by Mr. Adams to all who wished to see them.

While in this country I wrote to my home continually, and was glad to hear that my brothers were converted; so I offered to pay their expenses to this country if they would prepare themselves for missionary work, to which they consented. But owing to the cholera their journey was delayed for a while, but at last, in 1893, they succeeded in coming to this country. Three of my brothers—Abraham, David and Jacob, together with a young man named Paul John, who was 13 years of age and who was brother-in-law to my brother, came to this country. After I had remained here five years, and studied in different institutions and lectured throughout the United States and Canada, and also saw my brothers admitted to different institutions, I deemed it necessary to go back to Persia and preach the gospel to those whom I loved.

When at Patterson, N. J., where I had spoken on Sunday, I was on Monday introduced to two gentlemen from Kampen, Netherlands, who were taking a post-graduating course at Princeton. These gentlemen were Messrs. Smidt and Wielenga. Our short travel from Patterson to New York was very pleasant, and Mr. G. Wielenga said that he did not know what it was to be a stranger in a strange country until after he came to America. Therefore he urged me to visit his parents and the school at Kampen, Netherlands, on my way to Persia. He also gave me a letter of introduction.

During my five years stay in this country I had sold 4,500 pictures of myself throughout the United States and Canada.

On my departure I had a draft for \$900 with me and \$100 in cash. I left New York November 7, 1894, on the steamer City of Paris for Southampton.

I reached London November 14th, and here I spent one day and went to the British Bible Society, etc.

On November 17th I reached Kampen, Netherlands. I found my way to Professor Wielenga's house, where I was cordially welcomed. I was requested to speak that very night to the students of the Theological Seminary. The following letter will explain my short visit in the Netherlands. This letter was written by Rev. B. Wielenga, a brother of Rev. G. Wielenga, to the public in America:

While I am writing these lines, our dear friend Adams has probably approached the Caucasus Mountains, and is nearer to his native country than to us. His coming and staying in our midst, as also his departure from us, has been as a passing dream, but a dream that has left a re-



ISAAC ADAMS,
In High-class Costume.

DAVID ADAMS,
In Mohammedan Priest
Costume.

ABRAHAM ADAMS,
In Kurdish Costume.

JACOB ADAMS,
In Common Persian Costume.



PAUL JOHN.

freshing influence. An influence not only felt at my home, where he stayed, but also by several churches in our country, and by thousands who heard his simple, touching words.

His arrival was unexpected and therefore the more surprising. His agreeableness and sincerity, and the many cordial letters of introduction from several of our ministers, soon made him very intimate with us. And when, at the request of the faculty, he addressed us in the chapel of our school and told us of the dark night that prevails in Persia, and of his intention to bring it the light of the Gospel, then our hearts all beat with sympathy for him and his work. We admired his courage. At the close of his address we all gathered around him to press his hand and to wish him God-speed. Professor Bavinck in turn addressed him, and assured him of our support and intercession. I still imagine Brother Adams dressed in his rich Persian costume, among us, as he gained our sympathy by his friendly smile and courtesy.

At the request of the president, Dr. Bavinck, he again spoke to us on the manners and customs of his people. Mr. Aelders translated the words and also succeeded in giving us the sentiments of Mr. Adams. It was no surprise that the consistory of our congregation should allow him to speak in the church on Sunday evening.

The short sketch of his personal experiences, the vivid presentation of the misery in which Persia has sunk, but especially the words spoken on 2 Cor. 8:5, made a deep impression on the people, and assured us that there will be many prayers offered for Persia and the heathen world. During the week Mr. Adams again spoke in one of our halls, where many of all classes and religious beliefs attentively listened to him.

The remainder of the time the Persian Missionary stayed with us, he visited the provinces of Holland and Zeeland, where he spoke in the principal cities. I would simply repeat the same thing over again if I should follow him step by step, for everywhere he received the same token of love and cordiality. Everywhere open homes, open purses and open hearts. Mr. Adams has a rare tact of making himself at home among strangers; by his artless manner he soon becomes intimate. Probably this is because he has visited so many places in America, has been introduced in so various circles and been so heartily received by a multitude of friends. He is well accustomed to the platform and knows how to hold his audience.

The fishermen of Scheveningen he addressed differently from the educated audiences of the capital and the plainer people of Maassluis from those of busy Rotterdam; but the result was the same. Because I had many friends in the province of Holland, I had the privilege of accompanying and introducing Mr. Adams. * * * * * Also among our pastors his reception was hearty. Rev. Proosdy introduced him in Leiden and Rev. Donner, the missionary director, exhorted the congregation to prayer. In the Hague, Scheveningen, Maassluis, Rotterdam, Amsterdam and Zwolle he was everywhere cheerfully introduced. In many other places large crowds assembled to hear the

Persian missionary. Many tears were shed and much compassion and sympathy expressed.

On the 11th of December, I accompanied Mr. Adams to Zutphen, where he parted from us to go to Berlin in the evening.

Calm and courageous, in peaceful reliance on his God, he approached his difficult task. Although he was well aware that his life is threatened on every hand in his native country, trusting on the Lord his God he began his journey, knowing that with Him he can press through a band of robbers and jump over a wall. Gladly would we have had him remain with us still longer. His stay was very short and everything hurried. But—and this conviction we respect—the Persian people are in need of the Gospel; their souls are in prison. He told us that if God spared him we might expect him in 1896, when he would return to America in company with two or three of his countrymen. We believe that God is with Mr. Adams, and that through him He will glorify His name.

I said Mr. Adams varied his style to suit his audience, but I must add that it had everywhere the same tone of child-like reliance on God, of an honest, strong faith, and a deep conviction of his own weakness.

His request that the Americans should pray for him will surely find a hearing. Many of our people are interceding for him, that is sure.

Great treasures he did not receive from our poor people, but there were given him many mites like unto that offered by the widow of old. Several poor children brought their savings to him at our home, and many needy women took pleasure in giving a trifle to his work. Such gifts God will bless.

May God spare the life of Mr. Adams and grant that his work be blessed; may He use him for the coming of His kingdom and the glory of His name—then will our prayers be answered.

My hearty salutation,

B. WIELENGA.

Kampen, Dec. 17, '94.

While in the Netherlands I received about \$300 in collections and gifts. And also the Lord has given me since many warm-hearted friends and no words can express my gratitude to the friends and professors in the Netherlands.

From the Netherlands I went to Berlin, Germany, where I was glad to meet my friend Mr. Schmidt, who had paid my fare from Berlin to New York, in 1889. He was delighted to see me and to learn of my success, but the difficulty was that I could not speak German and he could not speak English. So we had to find an interpreter and we called on the American ambassador at Berlin through whose kindness we were able to have a conversation. At the same time I spoke about counter-signing my passport, and, after the ambassador learned my name, he said, "It is a pity your name is Isaac Adams, as it sounds like a Jewish

name, and no Jews are allowed to pass through Russia." He wrote me a special letter, and another man and Mr. Schmidt went with me to the Russian ambassador, and, at last, through a good deal of talking and explanation, he countersigned my passport.

The following day Mr. Schmidt bought my ticket from Berlin to Alexandrowa, and he also gave me some money. Then I took the train for Alexandrowa; from there I bought my ticket to Valadikokas.

One evening I had to stop over in a village to change cars, but, as I had some money with me, I did not wish to go to any hotel, and I staid in the station, which was very large and had all kinds of accommodations. At about 10 o'clock all was quiet and the lights were out, and I fell asleep in a chair. As I awoke and saw nobody, I became afraid and tried to get out, but every door was locked. At about half past three in the morning I saw a man come who opened the doors and lighted the lamp, and then brought in some images and put them upon a platform. A crowd of men came in and bowed before these images and kissed them and went through all kinds of ceremonies. All this time I was awake, but appeared to be sleeping. After awhile I also stood up, and they came and asked me why I did not bow before the images and kiss the cross, etc. I told them I did not believe in it. Upon hearing this they became very angry and wanted to punish me, but very soon my train came and I went on to Valadikokas. Here I rested a few days and had the privilege of preaching several times. At about 4 o'clock in the afternoon I saw a multitude of people passing along the street. I inquired what it meant, and was told that they had the image of Holy Mary and took it to the houses to bless the people. Some have to pay a large sum of money to have the image brought into the house as they are wicked and Holy Mary will not wish to be taken into these wicked houses; therefore, they have to pay in order to be equal with the good people, and in some instances the men carrying the image will pass by the house and will say Mother Mary does not want to go into that house as the people are wicked.

From here I started for Tiflis on a four days' journey, but I took a much faster way, namely I took a carriage from Tiflis, which was driven by fast mail horses and every two hours, or when we had passed over fifteen or twenty miles, the horses and driver would be changed. I made the journey, traveling day and night, in twenty-four hours.

In Tiflis I also had the privilege of meeting some Nestorians, with whom I was glad to speak concerning their welfare and salvation through Jesus Christ; and many people came to see me, some living thirty miles away, and they wanted me to stay and preach among them. Even after

being in America again I received letters from them asking me to come, saying they would get me permission to do so from the government.

I left Tiflis for Erivan. Here my passport was taken and countersigned, as in former cities. And here also I met two Mohammedan Sayids, who were returning to Persia, and we traveled together and spoke over many subjects, especially religion. On this journey from Erivan to Aras, the Persian frontier, we came across a number of corpses lying on the roadside, where the robbers had left them after plundering and killing them. But we were not molested as we traveled with mail horses and also the government mail and two soldiers.

At last we reached the Persian frontier, where our passports were looked over and returned to us. Here the Sayids left me.

While my passport was being examined in the government office, I spoke in a very broken Persian language, so as to make them believe that I was a foreigner, as my passport showed me to be.

I asked the officers if the roads were dangerous. They said they were, and I asked them to let me have a man to go with me. They replied that it was very dangerous to travel with one man alone, and offered to give me two men as an escort. So the two men traveled with me, and at the same time I met four Armenians who begged leave to join us. I gladly complied with their request. The first night we stopped at a village where nearly all the inhabitants were thieves and robbers.

During all this time I feigned to be a foreigner, and even the Armenians did not recognize me as being a Persian. After supper I stepped out of doors and there overheard some men making plans to kill the four Armenians; but they were afraid to do so on my account, thinking that I was a foreigner. During that night I had a soldier on each side of me, resting his gun on my body and protecting me in this manner, and the four Armenians were also very near to me.

All went well, but a few things were stolen, and in the morning we continued our journey. Towards evening of that day we came to a river, and while fording it the two soldiers, who were supposed to protect me, pointed their guns at me and demanded money; at this I immediately grasped my two revolvers which I had with me and pointed them at the soldiers; then they said they were only joking, and I told them to walk on ahead, which they did. The revolvers I had with me were not loaded, but at the next station I loaded them.

After two more days journey we reached Khoi, where the two

soldiers left me. I now decided to travel with mail horses again; that is, we changed horses every two hours, and journeyed on more rapidly.

But when I reached the next village, I was so sore and stiff from constantly riding horse-back that I decided to remain here for a few days and give up horse-back riding, namely, this fast way of horse-back riding. From here I telegraphed to Oroomiah and advised my friends of my coming. After a few days, I hired some other horses and went slower. From this village I left for Gavelan.

In Gavelan I met my brother Joseph, with some friends and relatives who had come to meet me. So we, about forty in number, journeyed together and reached Oroomiah on the following day. I was glad to see many of my friends and acquaintances. But one of the saddest things for me was the death of my mother, which had occurred during my absence. But I hope and believe that she died a Christian death, as her last words were, "All my hopes are in Jesus." Thanks be to God for the blessed hope that we may meet again in the world of immortality.

After a few days rest at home and waiting upon many callers, I started out to visit my friends and those who had visited me.

As I went through the cities and the villages, I found that there was great need for the blessed Gospel. I conversed with the people and on Sunday I preached in different villages and at different houses.

The people of Borashan, a neighboring village, came and asked me to establish a Christian school in their village. They also went to the lord of the village and asked his permission, and then presented me a list containing all the names of the inhabitants of the village, except one family. The lord said if this one family did not submit to this they would have to leave, and then they submitted and I established a school there, and today almost all the people are heartily rejoicing in the progress of our good work. I found also a very good helper, who visited continually the people of Borashan and Sanger, also Eriava, so I employed him as a teacher and helper while I was visiting the other places; and finally I was able to find some helpers who had been educated somewhat by the English and Presbyterian missionaries. When they came to me I gave them some Biblical instructions and then placed them at the head of some of these schools, and paid them a small salary. So the work continued nicely, and I spent my time visiting the schools and encouraging the teachers and expounding the Word of God.

All the expense of such a school, including fuel, schoolbooks, room rent, teacher's salary, etc., will not exceed ten dollars a month. My expense of each school has very seldom exceeded five dollars a month.



Teachers and helpers in my work: 1. Guwerges. 2. Eshakan. 3. Ayraham. 4. Agahan. 5. Asvad. 6. Joseph. 7. K. Oshana. 8. K. Patious. 9. K. Benyamin. 10. Agasy. 11. Nuvia. 12. Guwerges, Jr.

Mar Shimmon, the civil and spiritual head of the Nestorians, resides in the village of Kochanues, in the mountains of Kurdistan. He is the spiritual overseer of all the Nestorian churches of Persia and Kurdistan. Once a year he sends one of his relatives to visit the churches of Oroomiah, for the purpose of receiving the contributions of the brethren, and also to inquire as to the condition of the church itself, and any matters in question are laid before him by the bishops and priests. When I arrived at Oroomiah his step-brother was there, who became very friendly to me, but died within two months after.

On May 29th, 1895, I left Oroomiah, in order to pay a visit to the Patriarch, the object of which was to have an interview with him, in order to get his permission to work among his people as all the other missionaries do. A second object was evangelistic work among the Kurds and Nestorians. After two hours of riding on the plain, we came to Anhar, a village in the mountains. Here we were told we would be killed by the Kurd robbers and murderers if we should continue our journey. We had now to decide what to do—to go on or return home. Finally, trusting in the Lord, we decided to go on. For almost four hours we rode at a gallop, fearing an attack by the Kurds. We arrived at Mavana, however, where we spent the night. The next morning a discouraging report came that the roads were in bad condition, and that several had been killed two days previous. Nevertheless, trusting in the Lord, I continued with my servant, and after a few hours journey we reached the Turkish frontier. Here I was stopped and told I could not pass. With the aid of a little gold, judiciously administered, I overcame this difficulty.

I arrived at Marbeeshoo about 9 o'clock in the evening. This is a large Nestorian village, which contains a church 850 years old, built of very thick stones and having a very heavy stone door about three feet and six inches high. The next morning I continued on my journey and reached Dizza about 6 o'clock in the evening. Immediately after our arrival the police came and ordered me to give an account of myself. I showed him my American passport and told him where I intended to go. The police were not satisfied with this, however, and after investigating our baggage, even our clothing, he took our passport and went to the Kaimakam (the vice governor). Afterwards a few Zaptiehs (constables) came to guide us to the city, and we were told that the Mustassarif, or governor, was telegraphed to about our arrival and we would have to wait there until an answer was received. The next morning the reply came back from Valy Pasha, the ruler at Van, to detain the

travelers until advice was obtained from Constantinople. Upon this the authorities at Dizza placed me in confinement, under the charge of being a spy sent out by the United States and also on my way to the Patriarch to stir him up against the Turkish government. The prison was kept guarded by two soldiers. Meantime, I was afraid they would put me to death, so I wrote a letter addressed to my brother in Oroomiah, in which I wrote the number of my passport and my citizenship paper, and asked him to telegraph the United States Ambassador at Teheran. This letter I gave to my servant, asking him to bribe a man to carry this message, and also telling him to have him put the message into a loaf of bread, of which he took several.

I was in terrible torment every hour of the day. I was in mortal terror, and expected to be put to death at almost any minute. The messenger, after being stopped and searched several times and forced to give up all his bread but one precious loaf, which contained the message, at last delivered the message to my brother. In the letter I made an agreement with the messenger that, if he succeeded in reaching my brothers in two days, he should receive a large sum of money. If it would take him three days he was to get less, and if four days, still less. Consequently, the messenger hurried and succeeded in delivering the message in two days. My brother had immediately telegraphed to the American Ambassador at Teheran. Various means were instituted to secure my release, through the good offices of the United States, and the kindness of the English counsellor at Tabriz and at Van. The police at Dizza at first denied that any such person was confined, but finding that the case had gained such publicity, and fearing trouble, they quietly released me. In the meantime, I was kept in prison.

The following, clipped from the "Banner of Truth," a religious periodical published in the United States, has some bearing upon this matter:

ISAAC ADAMS' ARREST.

[BANNER OF TRUTH.]

Mr. Isaac Adams, of Persia, who has given us some outline of his work among his own people, was arrested while on a journey with his servant and thrown into a prison by the Governor of a Turkish province. Information of this was sent by Rev. M. Bagdasarian, a fellow missionary laboring in Urmi, in the interest of the disciples of Christ. He expresses grave fears as to the fate of Mr. Adams and requests us to urge the United States Government to use its good offices for his release. Our minister at Constantinople has communicated with the Turkish office of foreign affairs, and they disclaim and deny all knowledge of



وَاَذْه انْکَلِز قونْسلِی موسْتَرْمالورْت
 جَابِلِیْنِه اَمْرِیْقَا بَعْد سَنَک نَسْطُورِی
 مَلْتَدَن مَرْمَعُونْک کُورِیْشَنَه کِیْدَن موسْتَر
 اِیْزَاکْ اَدَمْز پَسَاپُورْطَنی شَرْهَنْدَرْوِکِلَنْدَن
 تَصْدِیْقْ اِیْتِیْزَمِشْ اِیْکِن کُوارْدَه پَسَاپُورْطِی
 اَلْغُوبْ خِیْسْ اِیْدَلْمِشْ مَومِیْ اِلْهَرَه مَعَاوَنْتْکَرِی
 رَجَا اِیْدَرْمَرْ اَنْکَلْزَه مَوسِیَوْرَلَرْزَنْ یُیْسَانْ
 دَرَارِومِی

Telegram of English missionary sent to British Consul at Van, Turkey,
 requesting his aid for the release of Isaac Adams,
 sent June, 1895.

the arrest. But knowing the bitter feeling against Christianity, and especially against native converts, we would call upon all concerned in the welfare of Christianity to carry this to the throne of grace and pray God, who has all men's hearts in His hand, to deliver him from the mouth of the Turkish lion.

The following is a copy of the communication from the State Department respecting it:

Department of State,
Washington, July 16, 1895.

Rev. John C. Voorhis, Hackensack, N. J.

Sir: I have to acknowledge the receipt of your letter of the 12th inst., requesting the good offices of this department to secure the release of Rev. Isaac Adams, an American missionary, who is said to have been arrested by the Turkish authorities at Dizza Gavar.

This case has already been acted upon by this department on a telegram from the United States Minister at Teheran. On June 11th our minister at Constantinople was telegraphed to protest against arrest and to demand prompt orders to local Governor for Mr. Adams' release. A telegram from Mr. Terrell, dated the 11th of the present month, states that he is informed by the Minister of Foreign Affairs that Mr. Adams has not been arrested at Dizza Gavar, and that he is not in the village of Kotchanues. I am, sir, .

Your obedient servant,
ALÉVY A. ADEE,
Acting Secretary.

MEMORIAL OF ISAAC ADAMS.

MAKING CLAIM FOR LOSSES AND INJURIES AGAINST THE TURKISH
GOVERNMENT.

STATE OF MICHIGAN COUNTY OF KENT. ss.

Isaac Adams of the City of Grand Rapids being first duly sworn deposes and says that he is a citizen of the United States and makes this affidavit for and in his own behalf.

1. That he was born on the 28th day of November, 1872, in Orooniah, Persia, and is now twenty-six years of age. That he is now a resident of the City of Grand Rapids, County of Kent, State of Michigan of the United States of America. That on the 31st day of August, 1894, he became a naturalized citizen of the United States, as appears by the certified copies of the records of the Circuit Court of the County of Cook, State of Illinois. That he has been engaged in missionary work for 10 years, both in Persia and in the United States of America. That in the month of May, 1895, the time in which the events for which de-

ponent makes claim occurred, he was engaged as a missionary in Oroomiah, Persia.

2. That he has a claim to the amount of five thousand (\$5,000) dollars based upon the facts as hereinafter stated, against the Government of Turkey.

That on the 4th day of October, 1894, he was given passport No. 16911 by the United States of America, Walter Q. Gresham, Secretary of State. That on the 7th day of November, 1894, he left the United States of America on the steamship Paris for the purpose of going to Oroomiah, Persia and engage in missionary work there. That he arrived in Oroomiah on the first day of January, 1895, and engaged immediately in the work of teaching and remained there till the 29th day of May, 1895, working in Persia continuously. That on the 29th day of May, 1895, deponent started to visit Mar Shimmon, a Nestorian Patriarch in the village of Kochanues in the mountains of Kurdistan in Asiatic Turkey. Deponent says that he had the American passport above referred to duly signed and sealed and certified to by the representatives of the Turkish Government stationed at Oroomiah, as noted on the passport and translation as follows:

Signature.

"Mr. Adams, an American citizen is going to Kurdistan, Turkey, as a traveler. In the month of Dekaadal Haram 24. In the year of Hegira 1312. (May, 1895):

(Seal.)

The vice counsel of the supreme state of Ottoman, residing in Oroomiah, Yoseph.

That on the 31st day of May, 1895, he arrived at the Turkish frontier and after showing his passport and identification to the Turkish representatives was allowed to pass. That on the 2nd day of June, 1895, he arrived at Dizza Gavar within the Turkish territory of Kurdistan Mountains. That he was then and there arrested and put in prison on the charge of being an American spy. That deponent's passport was taken from him and he was ordered to await the pleasure of the authorities. That he was given no public trial or opportunity for defense as an American citizen he demanded of the Turkish authorities. That he was told that he was an American spy sent out by the United States Government to report to it the detailed massacres then taking place among Armenian and Nestorian subjects of the Turkish Government and to stir up rebellion and insurrection against their government.

That deponent did not at any time violate the rules of international

law. That he did not in any manner by word or sign encourage rebellion nor did he speak to any Turkish subject for the purpose of investigating insurrection and discontent among the colonies and people of the Turkish Dominion. That he informed them that he came to obtain authority from the Nestorian Patriarch to assist him in teaching his people, and that he did this as an American citizen, and was entitled to all the rights and privileges of an American citizen.

Deponent further says that he had with him a servant named Eshakan from Persia.

That they rode on horseback and that besides the property necessary for a long journey through the plains and mountains he had about his person and about the person of his servant a large sum of money, the sum of one hundred and ninety-eight pounds in gold and thirty pounds in silver. That the gold was in Russian Imperial, Turkish Megedia and forty-eight English sterling. That the Turkish police authorities put him under guard at Dizza Gavar and imprisoned him for nine days. That emissaries were sent repeatedly for the purpose of extorting from deponent the knowledge of the hiding places of his money and that he was subjected to innumerable cruelties for the purpose of extorting money. That large sums of money were in this way extorted from the deponent. That he was gagged, beaten, robbed and tortured.

That on the fifth day of his confinement, he was placed in chains and cruelly bound and maltreated in a dungeon. That his feet were tied together and that heavy chains held them an elevation of several feet from ground while he was sitting on the ground of the dungeon. That his hands were bound behind him and a heavy iron collar clasped around his neck so he was unable to move any muscle of his body. That he was left without food or drink and that his money and property were taken from him. That animal and vermin were creeping over him and that he was subjected to great mental and physical suffering. That he was obliged to remain in this position for four days.

That the only one allowed to see him was his servant who obtained for him bread and water for which he was obliged to pay large sums of money. That through this servant he communicated with the English Missions and friends at Oroomiah, Persia and that they communicated with the American Ambassador at Teheran, Persia. That the American Ambassador at Teheran, Persia, communicated with the American Government at Washington.

That Minister Terrell then protested against deponent's arrest and demanded of the Turkish Government orders to the local authorities for

the deponent's release. That then on the 9th day deponent was released. Minister Terrell was informed that deponent had not been arrested and that deponent had not been in the village of Kochanues, and that other misrepresentations were made. That large sums of money were extorted under various pretenses from deponent by the jailers, governor and officials of the Turkish Government. That the governor after deponent's release sent two Zaptiehs under a pretense of police protection and surveillance and that he was then robbed and brutally treated on the journey by the Zaptiehs.

That on account of being so detained and mistreated deponent did not arrive at Kochanues until the 15th day of June, and on account of poor health which was due to his treatment while in Turkish prison was not able to return to his work in Oroomiah until July 16th, 1895, and lost a large amount of time.

That he was of sound mind and body when he entered the Turkish possessions. That he was sick, emaciated and mentally weak for a long time thereafter. That he was obliged to spend large sums of money to recuperate and resupply himself. And that on account of all this he makes claim against the Turkish Government for the sum of Five Thousand Dollars.

Department of State,
Washington, May 23, 1899.

Isaac Adams, Esquire, No. 124 Lagrave Street, Grand Rapids, Michigan.

Sir—Referring to the Department's letter of the 15th of March last, and to previous correspondence, on the subject of your claim against Turkey, I have now to inform you that the Department is in receipt of a despatch from our Minister to Turkey, dated the 6th instant, in which he reports that on the preceding day he presented the claim to the Turkish Government and demanded the payment of an indemnity of twenty-five thousand (25,000) francs. I am, sir, your obedient servant,

DAVID J. HILL,
Assistant Secretary.

My servant, however, stood by me loyally and did me excellent service, by using a careful scheme of sending letters to my brother and the Patriarch, whose residence was at Kochanues. I, on the contrary, had given up all hope of living any longer; day and night tears were in my eyes, and my cry was for the lost condition of my people. I was always praying that the Lord might spare me for a few years more, that I might see my brothers take charge of my work. Through the grace and mercy of Christ I can say, I was ready to die any manner of death

in the faith of One who thus loved us and gave Himself to die even the death of the cross for us undone sinners.

But what a joy it was to me when the doors of the prison were opened and I was once more freed from that awful torture (as they had received orders to let me go on), my language fails me to describe.

I started again next morning with my good servant and three Turkish soldiers on my way to the Patriarch. After a day's journey we came to Kermi, where there were only four Nestorian houses; there we met sixteen Kurds sitting on a flat roof, smoking pipes. When I passed by them I heard them say, "There is a man we will kill tonight and take his valuables." I went to a Nestorian house to spend the night. It being so hot I wished to sleep on the roof, but they feared that those Kurds would come and kill me and advised me to remain indoors and hide, and I listened to their entreaties and went into a large square house, one side of which was a stable and the other side a hay and straw loft. In the other end of the building the people—about thirty in number, men and women—lived. They put me under the hay. For about two hours I was there, when I was nearly suffocated. I cried for mercy and they pulled me out from under the hay, and I told them if it was God's will that I should be killed, then I was ready to die. About a half-hour later I saw two Kurds approach, while I was trembling and shaking all over. I tried to appear pleasant when I saw them. The first thing they told me after they kneeled down was, that they had come to kill me and take all my valuables. I told them I was not afraid of dying, but I impressed upon their minds that my name and former case had gained such publicity that if they should kill me the Turkish authorities would be compelled by the United States Government to give account of my whereabouts, and then the Sultan would send soldiers to massacre them and all their families in this community, and so they had better not do it. They decided so. They asked me for some sugar, as one of their number had fallen from his horse and broken his leg. I gave them some and they left me unhurt, but warned me that they were going the same way with me next morning. I could not sleep all night, and after having set out for Kochanues next morning we were soon overtaken by the Kurds of the previous ill acquaintance. We rode on together with them for a long while, until we arrived at a village closed in on two sides by high mountains. Here the leader of the Kurds halted, drew his sword, and holding it across my neck threatened to sever my head from my body instantly, unless I gave him some money. I felt the sharp edge of the sword on my coat-collar, and had my horse taken but one more step at that moment,

I have no doubt but I would have had my head cut off. I quickly ordered my servant to give him money, upon receiving which he put back his sword and allowed me to ride on. Soon after this the Kurds left us, and five hours later we reached Kochanues.

From a distance we noticed a multitude before the entrance to the Patriarch's residence, and upon drawing nearer we saw that there were at least 400 persons lingering there and smoking pipes. On inquiring into the cause of this gathering, we were informed that all these people had come to condole with him on the decease of his step-brother.



FUNERAL PROCESSION OF JESSE, STEPBROTHER OF THE NESTORIAN PATRIARCH.

The Patriarch was immediately advised of my arrival. He had telegraphed several times to the Turkish government about me, and had been expecting me for some time. Our horses were taken care of, a special room was given us and a servant ordered to entertain us and see that we were well provided for. I hastened to pay my respects to the Patriarch, and after having been ushered into his presence kissed his hand, according to the general custom. He graciously motioned me to be seated, whereupon he opened the conversation. Upon learning the purpose that had brought me hither, to work for the good of his people, he was very much delighted.

The sixteen Kurds who had given us so much trouble on our way to the Patriarch had also arrived by this time. I had advised the Patriarch of what happened on the way, and after having come in and paid their respects to him, he ordered them in a stern tone to go to the office. Here their fire-arms were taken from them and they were informed that they would all be punished for their evil conduct. But quite a large number of Nestorians approached the Patriarch and interceded in behalf of the Kurds, and these latter kneeled down, kissed the mat upon which the Patriarch rested and apologized to me for what they had done. When night came they were ordered to go to a neighboring house for lodgings; but they unanimously cried out that they would not leave the Patriarch's roof, for fear of all being killed by the Nestorians. Upon this they were



Mar Gabriel and his Nephew who was massacred by the Kurds.

allowed to remain, and shown into a separate apartment, where they all passed the night together. Their object in visiting the Patriarch was to have a blood-price established for the slaying of the wife of one of their number, who had been killed in a combat between Kurds and Nestorians. The sad affair had been brought about as follows :

Younan Bar Malekkambar, a young Nestorian, was married and his bride was being carried by the bridal procession, when suddenly a party of Kurds came in upon them and demanded some money. In place of complying with their request the Nestorians assumed a defiant attitude; a quarrel ensued, and finally some one opened fire. Kurdish women are known always to take a prominent part in an action of this nature, and so it was also in this case. Many on both sides of the combating parties were wounded and one Kurdish woman was killed. For the death of this woman, these sixteen Kurds sought redress, and demanded of the Patriarch the privilege of putting to death Younan Bar Malekkambar, whom they pointed out as having been the originator of the whole affair. The Patriarch, however, refused to deliver Younan Bar Malekkambar into their hands, but offered a ransom consisting of sixty silver magdiah, two pieces of musketry, four mules and fifty sheep. This ransom was not considered sufficient by the Kurds, and they left dissatisfied.

In the year 1896, the Nestorian bishop, Mar Gabriel, of Oroomiah, several other prominent Nestorian clergymen, with their servants (among whom were a number of my best helpers, and Younan Bar Malekkambar), visited the Nestorian Patriarch. On their way home they were attacked by the Kurds and massacred; Younan Bar Malekkambar's body was hacked to pieces and the pieces scattered in all directions. Thus they avenged the death of that woman, as they always will take revenge for the violent death of one of their number, and should it take them fifty years to do it.

One hundred persons, more or less, are guests of the Patriarch every day. Each is kindly received, housed and entertained, and his horses or mules stabled and cared for. Sheep and fowls are being continually slaughtered to provide for the table, as four or five sheep are being daily consumed. Mules are incessantly traveling to and from Musol, Dizza and Oroomiah for provisions, bringing flour and sugar to fill the Patriarch's larders. Oxen are steadily employed in drawing sufficient quantities of hay and straw, for the accommodation of horses and mules. Naturally, the expense of continually providing for such an army of people is enormous; but the Patriarch, by virtue of his office, must keep a hospitable house, and every person, without any discrimination regarding

creed or nationality, is expected to be welcomed here, and be well kept; according to his social standing, may he remain one hour or two months. To defray this enormous expense, however, each visitor must contribute something, be it victuals or clothing, fowls or sheep, money or jewels—no person dare come empty-handed. In addition to this collectors are sent out regularly to collect contributions of honey, grapes, fruit, millet, wheat, cheese, wine, etc., and free-will gifts are continually pouring in also. Besides, the Turkish government pays the Patriarch an annuity of between \$1,400 and \$1,500. After rising very early in the morning, as he always does, and observing his daily worship, the Patriarch enters a large apartment, or hall, where he gives audience to the people who have assembled to bring all sorts of cases before him. During my stay there I was given the privilege to witness a few of these hearings. One man complained that his daughter had been forcibly abducted; a second had his cattle stolen by the Kurds; a third had been robbed on his journey. One man narrated a sad story of a caravan, among which he had traveled. It had been attacked, from twenty to thirty persons had been killed and all the goods stolen. Two leaders of devil-worshippers petitioned for redress for having been robbed and beaten nearly to death, etc. In such and similar cases the Patriarch either sends out his own servants to recover stolen property, in which they are often successful, or he telegraphs to the Turkish government and has the matter adjusted through them. It is, consequently, nothing very uncommon to find Turkish governors and other officials at the residence of the Nestorian Patriarch.

It is impossible to adequately picture in words the awful condition in which the Christians live in these parts, so much oppressed by the wild Kurds and the Turks. On my travels there, always accompanied by two or three Turkish soldiers, I had ample opportunity to witness the outrages which Christians must endure. Whenever we had entered an Armenian or Nestorian village, the soldiers would rush into the houses and act entirely as masters of the place. They demanded food and drink such as they preferred, and their demands must be complied with under all circumstances or they would become furious, knock down doors, break the windows, slap the inhabitants in the face, shoot the chickens and other domestic animals in the yard, and carry on in a brutal manner. At one place they shot a little child, playing in the sand, just for a joke. When once we arrived at a village, late at night, they demolished the doors, which were not immediately opened at their call, compelled most of the men in the village to arise from their beds and go out and cut grass

in the fields for their horses. In the meantime they themselves entered the houses, and did what they pleased with the women. At one time they entered a house while a male inhabitant was watering their horses. They found a woman with children, lying asleep in bed. They picked up the bedding, together with the persons in it, carried all out of doors, emptied the mother and her children out into the yard, and, after taking the bed back into the house, slept on it themselves. Everywhere in the Kurdistan Mountains the dwellings of the Nestorians are of the humblest kind. Many houses (but they do not deserve that name) are built half underground on account of the extreme severity of the winters, the snow there lying five feet deep on the level. In order to keep warm during this season, people live in one compartment, together with their animals, in a state of filth that beggars description. But there is another reason for this. The winters being very long, the animals owned by these people, are solely depending upon the stock of hay laid in. This hay, as well as the animals, must be kept as near as possible, owing to lawless tribes of Kurds, who are swooping down upon them, foraging their herds, pillaging their goods and burning their hay when within their reach and unprotected. However, the extortion and oppression by the government are feared nearly as much as the Kurds.

These soldiers are called Zaptichs, and their functions are similar to those of patrolmen in the United States; but there is another kind of Turkish soldiers called Hamidieh, who are a great help to the Zaptieh in oppressing the people. These will seize people at their option, and then promise to release them if they pay them the money they want; if the money is not forwarded, they will be taken to prison. Here they will be penned in a cell full of vermin and filth, with twenty-five or thirty other persons, and no water given them to drink but that which Mohammedans have used for their ablutions. The treatment which such poor persons are subjected to is most shocking—(a) red hot irons are pressed against different parts of their bodies; (b) they are undressed and beaten into unconsciousness; (c) a collar is thrown over their heads and they are thus dragged through the streets; (d) they are left without food or drink until starved; (e) they are forced to stand for a long time continuously, and all kinds of filth is poured down over their heads; (f) they are forced to perform *shaton toppy*, or devil's ring, the result of which is death; hands and feet are tightly bound, they are forced to hold their hands above their heads, whereas a severe torture is administered and an unspeakable, beastly crime committed; (g) their hair is plucked out by handfuls; (h) they are mutilated and crippled in various ways; (i) they

are compelled to stand erect within a box just large enough to admit one person, but the box is beset with sharp steel points on all sides; in this box they must stand for from thirty to forty-eight hours in succession, not being permitted even to attend to the wants of nature.

When sent out to collect taxes, the Zaptiehs will demand the double



REV. PROF. GARABED THOUMAIAN, B.A., IN TURKISH IRONS.

One important factor in calling attention to the cruelties of the Sultan and his satraps, and their flagrant violation of the provisions of the Berlin Treaty, was the arrest, imprisonment, and condemnation to death of the Rev. Professor Garabed Thoumaian, B.A., a Protestant Armenian teacher and missionary, connected with the American College at Marsovan. This gentleman had married a Swiss pastor's daughter, and at the time of her husband's arrest she was in England collecting money for the purpose of founding a hospital for the sick of Marsovan. Her letters to her husband were intercepted and opened, and a trumpety charge of sedition was brought against him, and upon this baseless charge he was imprisoned and condemned to death. Knowing that he was greatly beloved by his Marsovan people, and fearing the publicity which would be given to their conduct, the officials decided to secretly remove him from Marsovan, and he had to undergo a mock trial. Witnesses had been tortured in different prisons in order to extract incriminatory evidence against Mr. Thoumaian. In the end he was condemned to death, and we give the account of his sufferings in his own words, with the picture of the instruments of his torture.

"I was confined for five months of harsh imprisonment, although the Governor of Angora had told the British Consul there, and my brother-in-law, Pastor Hoffman, of Geneva, that he had examined my case and found me innocent. Witnesses were tortured by the Pasha of Caesarea into giving false evidence against me, yet, although this became known, I received the death sentence. I was moved with other prisoners from place to place; for two months I was in chains, and for five days my hands were in stocks weighing 15 lbs. With crushed wrists and bleeding arms and hands we were driven one night over the snow-covered mountains in an open cart, being 17 hours without food, and poorly clad. Then we were herded with thieves and murderers, and still left without food. When the stocks were taken off iron collars, weighing 10 lbs., were substituted, and some of us were victims of beatings and torture too horrible for description in an English journal."

amount. In a week, perhaps they will put in an appearance a second time and demand the same amount again; if their demand is not complied with, or remonstrances are offered, they will insist upon the surrender of young women and girls in the family, to glut their brutal appetites, and if refused, punishment with tortures, often even death, is sure to follow.

A compassionate reader may learn from this that the lives and property of Christians, subjects to the Sultan, are nowhere safe in the Ottoman Empire. There is no justice for them; their lives, property and honor are ever at the mercy of the meanest Musselman who may see fit to attack either. He can never prove that he has been wronged, for his evidence against a Musselman is null and void. The sacred law of the Islam states that the murder of a Christian is not a crime. Christians are strictly prohibited from carrying arms of any kind. They are held by law to practice hospitality towards any Musselman, be he official or traveler, pasha or beggar. These unwelcome guests demand the best rooms in the house, the best kind of nourishment possible, and make free with the female members of the house to suit themselves. The men on the other hand are helpless, having no arms or weapons, while their guests are generally well provided in this respect; and should they dare to enter complaint with any of the local authorities, they would either be beaten or cast into prison, or even shot down on the spot.

Christians are forbidden to ride on horses; they may use donkeys for their purpose, but must descend whenever they meet a Musselman, bow low with downcast eye, whether the Mohammedan be a beggar and he a nobleman, or vice versa.

But to return to the tax collectors. A year's tax is demanded in advance. In many instances, of course, Christians will not be able to comply with this rigid law, and beg for time; but it is not allowed them. Their cattle, household goods or other chattels, are taken and offered at auction, and the neighboring Kurds, who have been previously advised of the sale, will bid the lowest price possible, as Christians are not permitted to join in the bidding. The proceeds of such auction sales are then divided among the Kurds and the Zaptiehs. Thousands of Christians have thus been reduced to extreme want, feeding on roots and herbs for months, and thousands more have perished and are still perishing from starvation. Though not present myself at any of the terrible wholesale massacres of Christians, I at one time was only thirty miles distant from one of them. A Turkish soldier, Ahhamed, with whom I had a con-

versation, boasted of having killed thirty men, women and children during the shocking butchery at Sason.

Since 1820 these defenseless Christian subjects of the Sultan have been slain at random. In 1822, 50,000 Greek Catholics were massacred at Scio; in 1843, 18,000 Nestorians in the Kurdistan Mountains; 16,000 Maronites and Syrians at Lebannon and Damascus; 10,000 Bulgarians in 1876; more than 50,000 Armenians and others in Asiatic Turkey since 1894. But what shall we say of the many thousands of women and



THE HORRIBLE MASSACRE AT SASSOUN.

The horrors of this "Reign of Terror" in Armenia never began to be realized till the autumn of 1894, when news of a bloody massacre in the town and district of Sassoun, reaching England in a most roundabout manner, for the authorities who planned the massacre carefully guarded against its dreadful character leaking out, and had it not been for a few refugees who managed to escape, the extent of this unprecedented crime would never have been known.

At a given signal the emissaries of the Sultan, led by Bahri Pasha (Vali of Van), pounced upon the defenseless and unsuspecting inhabitants, and without distinction of age or sex shot them down like cattle, and then set fire to their homes, thus almost destroying every vestige of this once prosperous place so completely that it was difficult to find witnesses to testify to the extent of the horrid deed. The number who perished is variously estimated at from 300 to 2,000. A deed of this nature and extent (much as the sultan desired it) could not be hidden from view entirely. For many months travelers were carefully excluded from entering the district, and most of the harrowing particulars that have come to light are the descriptions given by the Turkish soldiers who took part in them.

The following is a description given of the place by one who visited the neighborhood fully twelve months after the dreadful massacre had taken place. It is from the London *Daily News*: "A European who has succeeded in visiting the devastated Sassoun region has forwarded a long report, dated August 20, in which he describes the terrible state of the district and the heart-rending condition of the Armenian peasants. He has examined the positions occupied by the Turkish troops and artillery, and writes: 'If one is disposed to gather relics from these doleful valleys he has only to stoop down and pick up from the path human skulls and bones that have been left to bleach in the sun for these long twelve months. The distress already reported seems to have been understated. Villages formerly owning 15,000 sheep are now ashes, and at every hamlet empty petroleum tins, bearing the Government stamp, are mute witnesses that the homes of the Armenians were set on fire by the order of the General in Command.'"

maidens who have been captured at each of these massacres, forced into Turkish harems, and are leading a life to which death were far preferable? And the throng of children who were captured and taken or sold as slaves? And again, thousands and thousands of poor, wretched fugitives, wandering about nearly naked and without food, not knowing from day to day, where to rest their heads. Hundreds of Christian villages have been totally destroyed.

Yet all non-Mohammedans might avoid all these troubles, be they Armenians, Nestorians or Jews, if they so desired. All they need do is to renounce their faith and turn Mohammedans. It is certainly true that from the moment a Christian embraces Mohammedanism, his trouble ceases. It is not astonishing, therefore, though greatly to be deplored, that many grow weak and finally yield and take recourse to this way of ending their misery. Many have already done so, and others are preparing to follow their example. May God have mercy upon these poor fellow Christians and deliver them from the cruel sword of Mohammedanism and bring them under a Christian banner.

After a stay of twenty-three days with the Patriarch, and having made all necessary arrangements with him concerning my work, I started on my return to Persia, escorted by two Turkish soldiers, who accompanied and guarded me, having instructions to keep me from receiving any information from the people until we reached Persia. Here they left me, after I had been for forty-five days under surveillance. I was nearly broken down in health, owing to the many privations, hardships and sickening sights I had undergone and witnessed, and felt very much relieved when, once more at home, I perceived that my school and all the rest of my work was in a flourishing condition.

MEDICAL MISSIONARY.

Although the spiritual needs of the world are the greatest and should be sought first, yet the physical needs of the world are also great, and much greater in the heathen world than in the Christian world.

The healing art is only second to the saving art, and the two go hand in hand, though the former must always be subservient.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9:35).

Our Lord was therefore Teacher, Preacher and Healer. His relation to the world as evangelist is our relation to the world as mission-

aries. As He was so are we in the world. Christ is, then, in His own life and teaching our authority for medical missions. Livingstone said "God had an only Son, and He was a physician."

The purpose of all Christ's healing miracles was plainly to establish the divine character of His life and mission and to prepare the heart and mind for the acceptance of His divine message. This also is the aim of the Medical Mission. Its purpose is not only to evangelize and to prepare the way for evangelization but to establish the Divine character of Christianity, of which it is a part. Healing the body is necessary as well as curing the soul. In other words it is the "double cure." Still further, we have His command to "Heal the sick," and the commission Christ gave to His disciples to "preach the Kingdom of God and to heal the sick" is none the less our commission, though God's natural medicines are used in lieu of the healing power possessed by the disciples. Such is the missionary physicians' commission.

Medical missions are now established in most of the great mission fields. Their value is attested by the fact of their rapid increase in recent years and they have become a powerful factor both as a direct evangelizing agency and in preparing the way for the Gospel message.

Medical missions in India are a powerful evangelizing agency. They rapidly disarm the people of their caste prejudices, and while the recipients of their benefits, the patients in addition to the living lesson of a Christianity which they can see, are attentive and receptive listeners to the Gospel message.

If there is any Christian influence among Mohammedans, it is due to the Christian doctor. If Christians ever expect to convert Mohammedans to Christ, it will have to be done through Christian medical men and women. Iron doors of caste, society, religious hatred, personal and national ill-feeling melt away before a physician as snow before a summer sun. His office is considered as sacred and honored as that of a priest, and his influence is immense even with the highest and greatest in the land.

The two greatest needs in Persia at the present time are native preachers and native doctors. The importance of such a work can scarcely be over estimated. The native doctors are entirely ignorant and when they touch surgical cases at all, they do not hesitate to operate with rusty razors, as the surgical instruments as well as medicines of to-day are unknown to them. However, there are many quack doctors who have a system of superstition which has been taught them orally by older men,

Blades of some kind of grasses which are known to medical science as having no medical properties are the chief remedies prescribed for disease. Internal diseases are called supernatural and it is believed they are inflicted by evil spirits. None of the doctors can do anything for these forms of diseases as they consider it out of their realm.

A patient with an internal disease is sent to the priest who will diagnose the case by looking into the Koran or some other superstitious books in which he locates the particular demon that is afflicting the patient. For a remedy he will write some mystical signs on two slips of paper, directing the patient to soak one in a cup of water and to bind the other on his arm.

There are several remedies for fever, one is to tie seven knots in a white thread and fasten it around the waist wearing it fifteen or twenty days. They believe this will cure the fever. Another remedy is to remove the clothing and jump into cold water before breakfast. If a man has a severe attack of colic and cries "I die, I die," his friends run for the nearest baldheaded man, as he is known to have power to remove the pains by firmly pressing the smooth surface of his cranium against the surface of the patient's body nearest the seat of pain. Pork is never used as food but as a remedy for rheumatism.

The medical work for women appeals still stronger to the sympathy of the Christian women, they are so needy, helpless, sorrow smitten, over borne, and neglected in a Mohammedan land, and Mohammedan life subjects them to many physical hardships and sufferings and decay so that the medical missionary comes to them as an angel from the Most High.

PRACTICE OF MEDICINE IN PERSIA.

A physician cannot see the faces of his patients. The traveler in the East is often asked to prescribe for the sick, be he actually a physician or not. I have been repeatedly requested to serve in this capacity. The physician, however, labors under a peculiar disadvantage in Persian practice, even if his qualifications are not too carefully examined; for, as I have indicated above, he is not permitted to see the face of his female patient and is thus deprived of one of the most important points in forming a diagnosis. The native doctors require no other diploma to enter the profession of medicine than a supply of infinite assurance. They are generally itinerants who go from village to village and announce their profession on arriving. Extraordinary remedies are given. Hav-

ing prescribed, the physician decamps before the results become perceptible, aware that a common sequence is death. Fortunately for the practitioners, this result is generally quietly accepted as the fiat of Kismet, or Destiny.

It must be admitted that the most important factor now at work in the missionary field of Persia is one that is largely secular. I refer to the employment of missionary physicians. Persons who do not care to be instructed in the tenets of a faith other than their own are still in need of a physical aid. All may not be in spiritual need, but all sooner or later, require a physician. If the practitioner be a man of ability, tact and suavity, he acquires a personal influence that necessarily leads to a modification of the opposition to the progress of the missionaries with whom the physician is associated and important concessions may thus gradually be obtained from those in power.

The first and greatest of the obstacles which complicate the present condition in Persia is Mohammedanism. The government and the laws are subject to official direction by the clergy, the case is indeed serious. But proceed still further and imagine a nation whose sovereign draws from the priesthood his authority to rule, and whose laws are based on religious exactions; whose law-givers are priests and whose judges are also priests; whose government in a word is theocratic,—and we find a system utterly and absolutely at variance with the spirit of the present age, and opposed to genuine progress in all ages. That is exactly what we find in Persia.

The clergy or mollalis are irrevocably opposed to innovation from whatever quarter; they have their grip on the throat of the nation, and the advantage is with them because not only is every law of the land on their side, but they are the expounders of that law.

MY SECOND JOURNEY TO AMERICA.

Very soon, however, I became convinced that the nature and extent of my work demanded another visit to the United States. The principal object of my coming to the United States the second time, was to take a course in medicine, to qualify myself more fully as a missionary.

I did not hesitate long, made the necessary arrangements with my helpers for conducting my schools during my absence, and left Persia a second time for America.*

Some time before this I had met a Dervish, named Ismail, who had entered into religious conversation with me. He, by some means or other, had begun to entertain doubts concerning his Mohammedan reli-

gion, and, upon inquiry and further searching, had been convinced that the Islam was a false religion. He was now looking for something better. I found him to be an honest, upright man, true to his convictions, and, being urged by some Christians who knew him, and by the Nestorian bishop, Mar Gabriel, I determined to take Ismail with me to Russia, where he might enjoy religious liberty. But, before doing so, I had an agreement with him that he should try and eat bread and meat like other people. As a Dervish, true to his faith, he had become of the fanatic kind, and, as he claimed, had not partaken any food of any kind excepting raisins, for to let the body suffer will enrich the soul," was one of the axioms in which he believed. I myself entertained some



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ABSHALLOM GEORGE.

doubts at first as to the veracity of his statements, but found them substantiated by many people who had known him for years. He had been with me for two or three months when we left Persia, and I had tried to get him accustomed to wholesome food again gradually, by mixing crumbs of bread with his raisins.

It was not an easy task, nor was it altogether safe to take a Dervish with me on my journey. I, consequently, arranged it so that Ismail traveled at night, while I and a youth, Abshallom George by name, whom I also took with me, traveled during the day. In the evening, after our arrival at some place, Ismail would meet us, and Abshallom would give him food and money and the name of the next station where

he could meet us. This was a very necessary precaution on our part, as in Persia and Turkey a Dervish who renounces his faith and openly confesses Christianity is doomed. In Tabriz there was a slight commotion among the Mohammedans when some one publicly claimed he had seen a Dervish coming and going in and out where we lodged. Our host and hostess, however, contradicted him by stating that the Dervish had arrived one day sooner than we, and so the gossip was silenced. After we were safely through the Caucasus, Russia, we could allow Ismail to travel in our company, which he gladly did. It was both his and my earnest desire to get with him to Tifflis, where I expected him safe enough to remain and be baptised. But I very soon found that I was mistaken, as not long after our arrival at Tifflis the Persian consul was informed that I had converted a Dervish to the Christian faith. The consul sent his servants to investigate. I, having been warned, however, was prepared. I had a carriage waiting at the back door, and when the servants of the consul entered the house, Abshallom, with the Dervish, left it through the back door, and in the carriage were immediately taken to the depot, where they left for Valadikokas. Nevertheless, the consul's servants had found some of the "holy instruments" of the Dervish in my apartments and had taken these with them to the consul, who, in consequence, threatened to follow the matter up more closely.

Upon this I dispatched a messenger and informed the consul that, if he did not let this matter rest just where it was and have the articles his servants had taken from me speedily returned, I should certainly seek and find redress by appealing to all the rest of the consuls. This had the desired effect and I recovered my property. While in this city I also embraced the opportunity to settle my accounts with the British Bible Society, the London house having turned the matter over into the hands of their agents at Tifflis. I sent a large number of Bibles to Persia, and took a few only, and in various languages spoken in Russia, with me, as I thought I might make use of them on my journey. After several days I reached Valadikokas, where I met Abshallom with Ismail. I had entertained the idea of leaving the latter there, but here also we soon learned that among the many Mohammedans living or sojourning in this place Ismail was not safe. He also exhorted me to take him somewhere where he would not see any more Mohammedans, whatever. So I bought three tickets to Alexandrowa, via Harkow, Kiew and Warsaw. But between Rostow and Harkow I was robbed on the train and we were obliged to lay over, as I had no more money. We stopped at the depot for two days and three nights, I trying to sell my Bibles dur-

ing the day. The people were Poles, but I had only a few Polish Bibles with me. These were soon sold, as also some curiosities I had brought with me. I now bought three tickets for the next station. This was on the German frontier, and here we were detained by the officials, who claimed they could not let us go on to Germany with as little money as we had. We told them our story of having been robbed of our money in Russia, and I tried to impress upon them that I had friends in Berlin



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Who is in this country at present preparing himself
for mission work,

who would supply me as soon as I arrived there, but all to no avail. There remained nothing for us to do but to sell nearly everything we had (even my razor) and raise money. In this manner, with the help of God, I finally succeeded in getting all three of us to Berlin, and have still a few marks left.

In Berlin, we were taken to a mission-house, where we were cordially welcomed, and spent a few days. All this time Ismail had not

abandoned his Dervish clothes and his long, waving hair. Now I entreated him to make a radical change in his exterior and turn also outwardly into a good Christian. He consented, and we forthwith took him to a barber's shop. A suit of clothes was given him to put on, and he now began to look like one of us. We had each a separate bed to sleep in. Next morning Ismail came to me grumbling and excited. He could not get along with putting on his new clothes. He had his trousers on back part in front, his collar was upside down, his suspenders were buttoned over his coat, etc. This irritated him greatly, and he insisted upon having his own garments back and did not want these clothes any longer. I adjusted his clothing and talked with him kindly, upon which he became soothed and went with us to the breakfast table. But we were quite late and therefore alone in the dining room. For the first time in his life Ismail tried to make use of a knife and fork. His first attempts were very awkward, and I told him to watch us and then do as we did. He tried it, but stuck the fork so far into his mouth that the points pricked him. Now he grew angry, threw knife and fork upon the floor, overturned his chair and sat on the floor pouting and saying he would have nothing to do with such things any more. I softly and kindly instructed him again in the use of these things, and finally he became more pleasant again. After breakfast we went out to see the sights in the city, I explaining to my companions what we saw as we went along.

In the evening Ismail grew obstinate again. He once more demanded his own old garments, and insisted on having them. I had foreseen this, however, and had ordered them burnt, with the exception of a sheepskin the Dervishes use to sleep upon. This I let him have. He immediately took off his collar, cuffs and coat and hurled them from him, took the sheepskin, went out into the middle of the street, and lay down on the sheepskin. Naturally, in a few moments he was surrounded by a throng of people who stared at him and watched every movement he made. I went out and tried to get him back into the house, but not until after much urging and parleying with him, did I succeed. But into a room he would not come. He spread his sheep-skin upon the floor of the hall and lay down upon it, and there he spent the night. We offered to buy him some new clothes next day, but he would not have them, saying, "Why should we endeavor to keep this fragile body clean and neat, knowing that after death it will become a prey to the worms?"

After a few days, however, he became more obedient and supple, so that I entertained the idea of taking him with me to America. My

own circumstances, however, took such a turn that this was made impossible, but afterward I was glad to hear from him and helped him come to this country.

I had some Syriac manuscripts brought with me from Persia. These I sold in Berlin, and thus became enabled to buy tickets for myself and Abshallom to Hanover. Here I called at the office of the American Consul, who helped me on to Salzbergen, where I stopped at the station depot again for three nights. I had yet some German Bibles left, and a



SISTER OF I. YOHANNAN AND HER BABY.

few pieces of needle-work or embroidery, and tried to sell both; but owing to the language, of which I understood nothing, and to the fact that the inhabitants were all Roman Catholics. I could not dispose of anything, and we were both nearly starved. On one evening I set out on a lonely walk and was lost in a forest through which I wandered. I could not find my way back to the station until nearly 4 o'clock in the morning. But while wandering on and on, trying to find the depot, I

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crossed some fields, and was overjoyed when I noticed some turnips growing in one of them. I pulled a few and ate them, and was greatly refreshed. I did not forget, either, to take some turnips with me for Abshallom, who had been patiently waiting for me at the depot. When first he caught sight of me he cried for joy, for he had already given me up for lost, thinking I had been killed by some one or devoured by wild beasts. Upon the arrival of the first morning train, I called to the passengers leaving the train, "Is there any person who can speak English?" Immediately a young man came to me, and upon hearing what I had to say to him, directed me to Bentheim, where, he said, there was a society called "Newton." After several hours walk I came to that place, but found the people very unkind and irreligious. They said they were not able to assist us in any manner. When I left this place tears rolled down my cheeks, and I knew not what next to do, but thought we should surely have to starve.

As I was walking along the street, almost despairing, I saw a book store with some Bibles in the show window. Upon finding that the keeper could understand some English I offered him my Bibles for sale. He called me in, and, after learning my circumstances, said he had heard of me before. He fed me, and gave me some eatables also for Abshallom, whom I had left at the depot. Besides this he presented me with ten marks, and another person, who was present and overheard our conversation, handed me three marks more. This money enabled us to go to Kampen, Netherlands, where I met my most honorable and dearly beloved professors and friends.

At Rotterdam I called upon Mr. Ittman and some other friends, from whom I received donations as follows: Fifteen guildens of Mr. Ittman; twenty guildens from G. Van den Boom; twenty guildens from J. L. Van den Boom; ten guildens from Mr. Van den Kooi, and twenty-five guildens from the Reformed Church at Rotterdam. These friends also offered to purchase for me a second-class ticket to New York, but I declined the kind offer, saying that they might better help me along in my work.

I therefore left Rotterdam with Abshallom for New York.

The following is one of the reports of my schools since my second arrival in this country:

Oroomiah, Persia.

Rev. Isaac Adams:

Dear Brother: In my last letter I sent you the report of the school of Balaf, and also of Mart Maryam. Herewith I send you the report of the other schools:

SCHOOL OF KARALARY—NUVIA, Teacher.

He has a nice and warm room where the children are instructed.

Class 1.—They have begun with the spelling book and have completed it, and also have read the Gospel of Matthew, and are up to the 15th chapter of Mark, and they are taught the history of the Old Testament, and have also committed to memory fifteen pages of the question book.

Class 2.—This class also began with the spelling book and have completed the same, and have learned the Gospel of Matthew, and also fifteen pages in the question book. This class was brave and gave good satisfaction in examination.

Class 3.—They are in the spelling book up to page 10, and three pages in the question book.

Class 4.—They are all small children, who are just beginning the spelling book, and are taught the Lord's prayer.

The village is in great need of this school, but it is necessary for the teacher to be faithful. There is no other school in this village, neither is there any other Christian worker. It is a grand field for a faithful teacher.

SCHOOL OF MOORASCERRY—GEWERGES, Teacher.

Class 1.—They read in the New Testament in the modern Syriac language, and also in Genesis in the ancient Syriac. They gave a good showing in arithmetic, in the Lord's prayer, ten commandments and apostle's creed. They also have had stories from the Old Testament, and have learned to write.

Class 2.—They began with the spelling book, have completed the same, and also the Gospel of Matthew, and are now in the Gospel of Mark.

Class 3.—They began with the spelling book, and have completed the same, and have just started in the Gospel of Luke.

Class 4.—There are six boys and girls just beginners in the spelling book.

In all the classes of this school, instruction is given in the Lord's prayer, ten commandments and apostle's creed. In this school we have three children of Mohammedans that is from the Sheah's sect, and also a Soomnee, whose name is Ali. He has learned two pages from Goolistan, and he has newly begun on the Gospel of Matthew in the Persian language. In this village there are forty-two houses; eighteen are Nestorians and the rest are Mohammedans, and there is no other school besides this. The teacher here we found to be very faithful. Every evening he visits the houses, and holds conversation about Christ with the parents of the children, and he does good work in the village. There is good testimony about him from the village. He is a worthy and faithful young man. We found him busy with his school. May the Lord bless his work. It's an excellent field for labor among Musselmen and Nestorians.

SCHOOL OF ALKAI—K. BENYAMIN, Teacher, assisted by GE-
WERGES, Jr.

The total of pupils here at present is thirty-two; of these, fourteen are boys and eighteen are girls. One girl died with diphtheria; she was 11 years of age. There are two others sick in bed.

Class 1.—In the ancient Syriac, the Gospel of Mark and in Genesis up to the 17th chapter. In the Turkish language, they have begun in the Gospel of Matthew up to the 10th chapter. In Persian they have studied three chapters in Genesis. In arithmetic, they are up to division; and they have a good knowledge of Bible stories, and have fine hands for writing.

Class 2.—In the ancient Syriac, they have studied nine chapters in the Gospel of Matthew. In the Turkish language they have studied forty-three pages in the spelling book. In the modern Syriac they study in Genesis.

Class 3.—In the ancient Syriac, with its translation into modern, they have begun from the 1st chapter of Matthew to the 13th. In the Turkish spelling book they are up to page 17, and have a good start in writing sentences.

Class 4.—In the modern Syriac, they have begun from the 1st chapter of Matthew and are now to the 14th chapter. In Genesis, they have just begun in the modern Syriac.

IN THE GIRL'S DEPARTMENT.

Class 1.—They have begun with Matthew and are up to the 6th chapter of Luke. They have studied a little in the ancient Syriac from the beginning of Matthew. They have also learned the smaller arithmetic, and have three pages in the spelling book of the Turkish language. They also have penmanship.

Class 2.—The ancient Syriac began from the first of Matthew and they are now up to the 14th chapter of Mark. They have just started to learn to write.

Class 3.—They are all in the spelling book.

The most of the boys and girls in this school, except the 3rd class of the girl's department, can recite the Lord's prayer and apostle's creed, and some of the higher classes can also recite the ten commandments.

The teachers are very faithful and quiet and love teaching the pupils. This school is in good order, but all the work in it, we may say, is the fruit of Kasha Benyamin, who is in great anxiety for its success.

SCHOOL OF DARBARY—AYRAHAM, Teacher.

Class 1.—Study the New Testament up to the Gospel of John, and the Old Testament up to Exodus; arithmetic up to subtraction; spelling up to writing of sentences.

Class 2.—Fourteen boys and girls are in this class. They are all in the spelling book, and instructions are given to them in Bible stories,



SCHOOL AT ALKAL.

and they are taught the Lord's prayer, ten commandments and apostle's creed. Karram, a Mohammedan, has studied five chapters in Goolistan, and two chapters in Tarrusel, and seven chapters from the Gospel of Matthew in the Persian language. In the Syriac language, he is in the speller.

The teacher does the house to house visitations every evening and people are glad to receive him and listen to the Gospel stories. We have had good testimony for him from the inhabitants of the village, and they are all pleased with his work and manner of conduct. There is no other school building here besides ours. The school is not very comfortable as the roof is quite low.

SCHOOL OF KARASANLOVI, ASYAD, Teacher.

Class 1.—Completed the Gospel of Matthew and Mark, and are now to the 14th chapter of Luke. And in the Turkish language they have studied fifteen pages in the speller, writing of words and sentences.

Class 2.—Up to the 12th chapter of Mark. Catechetical instructions—that is, Bible stories, ten commandments, Lord's prayer, etc., are given to this and all the other classes.

Class 3.—Completed the speller, and studied thirteen pages in the book called Deaf and Dumb. They will soon begin with the Gospel of Matthew.

Class 4.—They have started the speller and have gone to the 21st page. Lord's prayer they have committed to memory.

Class 5.—There are thirteen boys and girls and all are beginners. I can most heartily speak a good word for Teacher Asyad, for her care and earnestness in teaching these little ones the fear of the Lord and the spiritual catachism. The subject which they study she causes them to understand. Her aim is not only to put the truth in the heads of her pupils, but also in the heart, and she does not hesitate to teach the stories in the Bible.

This is the only school in Karasanlovi.

SCHOOL OF BORASHAN, AGASY, Teacher.

Class 1.—In the ancient Syriac, they began from the Gospel of Matthew and are up to the 24th chapter, with the translation in the modern Syriac. And reading from the different parts of the Testament. Have completed the smaller arithmetic and started the larger one.

Class 2.—Have studied twenty-seven chapters in the Gospel of Matthew, in the modern Syriac, and two chapters in the ancient Syriac, and smaller arithmetic.

Class 3.—Began with the speller and completed the same, and have also studied six chapters in Mark.

Class 4.—Started the beginning of speller and have completed the same; have studied three chapters of Mark.

Class 5.—There are nine boys and girls. They are all in the speller. All the classes in this school, except the 4th and 5th, can recite the



SCHOOL AT KARASANLOVI.
1, ABSHALLOK.
2, MISS ASTAD.

Lord's prayer, ten commandments and the apostle's creed, while the two classes can recite the Lord's prayer only.

This is the only school in this village.

SCHOOL OF ERIAVA, K. PATROUS, Teacher.

This school had thirty-two pupils, but, because a missionary came to the village and gave alms to the poor, eight children went away to get alms. There are two other schools besides our own here,—one of the Roman Catholics, and one of the Presbyterians; but the number of pupils in our school exceeds both of the others. I suppose the children who went to the other school to get alms will soon come back, that is, after the alms-giving is suspended.

Class 1.—The New Testament in the ancient Syriac has been studied with translation into that of modern. The larger arithmetic, up to subtraction. In the speller, up to writing words and sentences, and catechetical instruction.

Class 2.—Modern Syriac, first three Gospels, smaller arithmetic and writing.

Class 3.—Modern Syriac, begun from the first part of Matthew up to 12th chapter; previously they repeated the speller.

Class 4.—Began the speller and have completed it and started from the Gospel of Luke.

Class 5.—They are all small children and are just beginners.

SCHOOL OF SANGAR, ABSHALOM, Teacher.

Class 1.—Have studied Genesis, with the translation from the ancient to modern Syriac. Have completed the question books. Have studied arithmetic to subtraction, and from the Gospel they have studied ten chapters in Matthew and seventeen in Mark.

Class 2.—They have studied six chapters of Genesis, with the translation from the ancient to the modern Syriac. They are nearly through with the question book. They have studied arithmetic to subtraction. They have started with the Gospel of Matthew.

Class 3.—They have studied fifteen chapters in the Gospel of Luke, with translations from ancient to modern Syriac, and five chapters in Genesis, in the modern Syriac language. All these classes have also writing, and are able to repeat the Lord's prayer and ten commandments, and also have learned many passages out of the Scriptures.

Class 4.—There are eight boys and girls in this class and all are just beginners. They have just begun with the speller.

SCHOOL OF KOOM, ABRAHAM, Teacher.

Class 1.—Completed the speller and started in the Gospel of Matthew. They are up to the Gospel of Luke; of course, they simply give a repetition to the speller; small arithmetic.

Class 2.—They have just completed the speller, expect them to begin with the Gospel soon.

Class 3.—They are advanced in the speller.

Class 4.—They are all beginners. Instruction in Bible stories, the Lord's prayer, ten commandments, and apostle's creed is given in this school. There are no other schools besides ours in this village. All the schools (eleven) begin between 8 and 9 o'clock in the morning.

First, after all pupils are present, leaving their shoes in the hall while keeping on their hats, the teachers read a portion of the Scriptures, after which he puts simple questions to the pupils concerning what he has read; then he opens with prayer. Then he starts from the first class, and so forth, listening to their recitations. The teacher is sitting in the center of the room, and when the class comes to recite, they form a circle around him, while the other pupils are sitting against the walls of the room, yet the pupils are allowed to ask questions at any time. The school is closed with one of the pupils reciting the Lord's prayer; that is about 12 o'clock. School starts again at 1 o'clock and closes at 5 o'clock. The last hour, between 4 and 5 o'clock, is given entirely to Bible instructions.

Most of our schools meet on Sunday with the teachers, in like manner, for religious purposes. The pupils who are in advance will recite seven verses, anywhere out of the Bible, and the others will recite one, and some just one sentence, as "God is love."

As has been stated previously, the teacher visits the homes and the parents of the children and tries to increase the attendance in the school, and speaks to the parents about the Gospel.

The field is great and the laborers are few, but let it be known to you that the work is progressing nicely and the prospects grow brighter every day. We may expect a great work in the future. We hope everything will be written to you fully, that you may know that the efforts of our friends have not been in vain. May the dear Lord reward them in His kingdom above. Amen.

Yours truly,

KASHA OSHANA.

ESHAKAN,

Examiners.

This is a literal translation of the report I have received. I believe this is a statement which will make the hearts of those who have helped in my work, with their small and great donation, rejoice in the Lord with thankfulness; that through these gifts there had been planted eleven schools, children and youths are being taught not only education and civilization; but the secret knowledge of our blessed Redeemer, who loved such as these, and who said, "As much as you do unto these little ones, ye do unto me."

Surely, we may say that the Lord reigneth, and who knows but out

of this humble work we may see a great opening for the proclamation of the Gospel in my country.

I deemed it necessary to send my brother Abraham to care for this work during my absence, and he, therefore, left New York October, 1897.

The following is a letter from my brother Abraham, received lately:

Mart-Maryan,*
Oroomiah, Persia.

Dear Brother: I have just returned from Karasanlovi, whereas, I was yesterday in Alkai. I am glad that I can give you a good report concerning the schools. I found also that the ignorance and superstition of the people is almost without description. The men say, woman has no part in the resurrection, and the women themselves have no knowledge of future life; but to their great surprise they have heard and hear about God's love to them, and the story of the cross seems so wonderful to them that they cannot believe it, especially that He should care for them and be their Savior.

At first there was some prejudice as to the school and the work, but now many come to hear and ask about that wonderful Savior.

Some people, more especially the older ones, have a great idea that heaven is to be merited by strict observance of the fastings, especially at this time, as fifty days are observed before Easter. But, as you know, they abstain from meat and oily substances, but they do not cease to swear and do other wicked things. However, thanks be to God, that the power of the holy life of Christ is seen in the respect now shown them, and in the increasing readiness to hear them again and again.

At 9 o'clock the examination commenced in the schoolroom, which was crowded by the parents and people of the village.

The pupils occupied the middle of the room. The studies in which they were examined were modern and ancient Syriac, Persian and Turk-

*Two wards of Oroomiah city are inhabited by Christians. One is known by the name of Gol patali-Khan; here live the Armenians, and among them is the French mission headquarters; the other is inhabited by the Assyrians or Nestorians. American and English mission workers have their headquarters here. This part is known by the name of Mart-Maryan. The name is taken from the church erected here in the honor of the Virgin Mary. The tradition as to the erection of a church here is, that a priest, while asleep, dreamt that a woman appeared to him. He asked her name. She answered: "I am Mary, mother of Jesus; thou shalt build a church here in my name, and let all mothers, who may lack milk to nourish their children, come to my shrine, and I will make their supply plentiful." So the women, of all religions, from distant parts of the country, will come with wax candles, sheep and dove sacrifices, and also with the incense, to seek her blessing.

ish languages, geography, spelling, arithmetic, Bible history, reading and writing. But what pleased me most was the recitations of the different verses and passages of Scripture, one child reciting a whole chapter. And in all the work the pupils did credit both to themselves and their teacher. The singing especially pleased the parents, many of whom loudly expressed their astonishment, especially at seeing that the girls as well as the boys could be educated.

The teacher not only taught them to pray, but also to love Jesus; and she is in the habit of praying with different pupils, alone, each day, and the school also is opened and closed with prayer. The teacher has also done much to interest the parents in religion.

In short, I can say that the good seed is being sown, and hope the Lord will bless the work and will strengthen the teachers to do still more for the Master.

My brother, do all you can, through the help of God, to spread the Gospel of our dear Lord to these ignorant and superstitious people.

I assure you that your struggles have not been in vain.

I am, your brother,

ABRAHAM ADAMS.

PART II.

PERSIA, ITS MANNERS, CUSTOMS, HABITS AND SOCIAL LIFE.

HISTORY OF PERSIA.

Persia is called Iran by the natives. It extends nine hundred miles west and east and seven hundred miles north and south. The present boundaries are: The Caspian Sea and the Transcaucasian provinces of Russia on the north; Bokhara, Afghanistan and Boloochistan on the east; the Straits of Ormuz and the Persian Gulf on the south; Asiatic Turkey on the west. It has an area of 648,000 square miles.

Many nations of whom we read in the Bible and in history have lived or had their representatives in Persia, but only one of these is in existence at the present time. We know of Egyptians, Assyrians, Babylonians, Greeks and Romans as having once been prevailing powers, mighty empires of the world; but they have either vanished from the face of the earth or their power and glory has faded away and they have dwindled into insignificant provinces of other empires and kingdoms. Persia has held its own; it still occupies the same position it did centuries ago.

It is also remarkable as a Bible-land. By many Persia is claimed as the region where the Garden of Eden was situated; where Abraham

TO ALL TO WHOM THESE PRESENTS MAY COME

THE Grand Rapids Medical College OF GRAND RAPIDS, MICHIGAN

Greeting: *Whereas it is an established usage to confer academic degrees on those whose character and knowledge entitle them to respect; Wherefore that of letters; passed the examinations of the board of censors; complied with all other requirements of the Grand Rapids Medical College, giving ample evidence of his learning and skill, the Trustees, have by authority of the State of Michigan conferred on him the degree of*

Isaac Adams

Doctor of Medicine

together with all the rights and privileges thereto belonging. In testimony whereof we have granted this diploma signed with our hands and sealed with the seal of our College, Done at Grand Rapids Michigan this 2nd day of June, Anno Domini one thousand nine hundred..... and of the Independence of the United States of America one hundred and twenty first.....

Claude A. White President

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William Follen, M.D., Ch. M., Prof. L.C., Prof. Pathology



Harvey J. Leachman, M.D., Prof. Medical Jurisprudence
Prof. of Forensic Medicine & Toxicology

was born; where Daniel prophesied. It was under the rule of Cyrus the Great, and the home of the wise men who were the first representatives of the gentiles who came to worship the infant born Christ.* When Assyria led the Jews captive to Babylon, it was Persia who humbled her power and vanity and restored Judah to her native land, to rebuild the house of the Lord.

Her glory, today, has ^{*}flown away and her splendor has faded, but her physical beauty still remains. Persia is a paradise, intoxicating people with the fragrance of its roses. It is a garden, wreathing the faces of mankind into smiles by its beautiful streams.

The national emblem of the empire is the lion and the sun, which accounts for the fact that it is occasionally called the land of the lion and the sun.

Persia was added to the first Assyrian Empire by Minus about 2050 years B. C. It appears again in its independent state 1937 B. C., under Chedorlaomer.

He allied himself with three other kings and conquered the kings of Sodom and Gomorrah and three other kings of that region and made them pay him tribute. After twelve years of servitude these kings rebelled. Chedorlaomer came again and gained a great victory and carried off a rich booty. Even Lot, who dwelt in that region was carried off. Abraham with his 318 trained servants and some confederates fell upon Chedorlaomer by night and surprised him and rescued the captives. Loses its identity again as a kingdom 1661 B. C., in the Assyrian Empire. The great Assyrian monarchs conquered the northwestern part of Persia, which was inhabited by the Medes, a sister people to the Persians. They also extended their conquests to the westward and conquered Syria and Samaria. They carried off the "Ten Tribes of Israel" into captivity and settled them in the land of the Medes, the regions about Lake Oroomiah, and no doubt the descendants of the "Lost Tribes" dwell in that part of Persia to this day.

Appears again with Media in the revolt of Media and Persia under Deioces, 709 B. C.

Under King Cyaxares, the Medes threw off the Assyrian yoke, and allying themselves with Nabopolassar, the father of the great Nebuched-
nezzar, they captured and destroyed Nineveh in the year 606 B. C. They then extended their conquests westward into Asia Minor. Many

*According to tradition the tomb of one of the three wise men is located near my home, and a church is erected at Mart-Maryan in his honor.

fierce wars were fought between the Medes and the Lydians. During one of these battles the sun was suddenly eclipsed and turned the day into a dark night. This so terrified the terrified combatants that both parties were eager to conclude peace. The river Halys in Armenia was made the boundary line and the peace was cemented by a marriage between the daughter of a Lydian king and Astyages, the son of King Cyaxares. This Cyaxares had some years before given his daughter Amytis in marriage to Nebuchadnezzar, king of Babylon. Upon the death of Cyaxares his son Astyages succeeded to the throne of Media, and about the same time the celebrated Croesus succeeded to the Lydian throne. Thus the three great monarchs of that day, Nebuchadnezzar, Astyages and Croesus were brothers-in-law and formed a sort of triple alliance against the rising power of Persia. Is included in the kingdom of Media. Cyrus the great, in 559 B. C., gives it prominence as the foundation of the Great Persian Empire, which lasted 229 years.

The great Nebuchadnezzar, who had carried the Jews into captivity, had now been dead over twenty years. Upon his throne sat a man of different family named Nabonadius, who associated with him in the kingdom his son, Belshazzar. Nabonadius, it appears, was out on the open plains fighting Cyrus, while Belshazzar was left in the strong walled city of Babylon, "And Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple, which was in Jerusalem; that the king and his princes, his wives and his concubines might drink therein. Then they brought the golden vessels that were taken out of the house of God, which was in Jerusalem, and the king and princes, his wives and his concubines drank in them. They drank wine and praised the gods of gold and of silver, of brass, of iron, of wood and of stone." But in the midst of this wicked revelry, the king beheld with terror a hand writing upon the wall. "Mene, Mene, Tekel, Upharsin," were the words written. These were interpreted by captive Daniel to mean "God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians." "In that night was Belshazzar the king of the Chaldeans slain."

THE PROCLAMATION OF CYRUS.

Cyrus was not an idolater. The Persians were Zoroastrians and believed in one God, the Creator of heaven and earth. Cyrus found among

the various tribes of Babylon a peculiar people who likewise were not idolaters. Upon inquiring he learned their history, and moved by the Lord he issued the following proclamation:

"Thus sayeth Cyrus, King of Persia; the Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build him a house in Jerusalem, which is in Judah.

"Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God) which is in Jerusalem.

"And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

Thus, by the order of Cyrus the Great, were the Jews after their long captivity allowed to return to their land and to rebuild their temple. Later kings confirmed this order and also gave orders for rebuilding the city walls. The Jews then remained subject to the Persian Kings until the Persian Empire fell under Alexander the Great two hundred years later.

DEATH OF CYRUS.

The latter part of the life of Cyrus is wrapped in obscurity, and the manner of his death is not known, but Herodotus tells us that the following story is most worthy of credit: Having decided to make war upon the Massagetae, a fierce tribe that dwelt on the north of Persia, he marched against them with a large army. The Massagetae had no king, but were ruled by a queen named Tomyris, a woman of great courage and might, and cunning and wise exceedingly.

During the night before the great battle, Cyrus had a dream in which he saw his cousin, Darius, the son of Hystaspes, with two immense wings upon his shoulders. With the one wing he overshadowed Asia, and with the other, Europe. At first Cyrus was inclined to suspect that his cousin was plotting against him, but he was warned that he was approaching his end and that Darius should be king of Persia.

In the great battle that followed Cyrus was slain, and Queen Tomyris ordered his head to be severed from his body, and throwing it into a skin filled with blood, she told him to drink his fill now of what he had so thirsted during his lifetime. Be this story true or not, the

body of Cyrus was taken to Pasargadae and there buried in sacred ground and his tomb may be seen to this day.

CAMBYSES.

Cyrus was succeeded by his oldest son, Cambyses, who added Egypt to the kingdom of Persia. We are told that he sent to the Pharaoh of Egypt and asked him for his daughter in marriage. The Pharaoh, not daring to disappoint so powerful a monarch, and at the same time unwilling to send his only and beloved daughter to a strange land and a strange people, hit upon the dangerous expedient of sending a beautiful girl of royal blood, but not his daughter. The deception was discovered by Cambyses and he invaded and conquered Egypt in consequence.

If we are to believe Herodotus, Cambyses acted like a mad man while down in Egypt. But Herodotus had all his information from the Egyptian priests, who, of course, hated the Persians, and made out a bad story. Having heard of the Long Lived Ethiopians, who dwelt to the south of Egypt, he desired to conquer their country too. He accordingly sent spies into their country with presents to the king. These spies having arrived in that country and delivered the king's presents, they addressed the king as follows: "Cambysès, King of Persia, desirous of becoming your friend and ally, has sent us, bidding us confer with you, and he presents you with these presents which are such as he himself most delights in." But the Ethiopians, knowing that they came as spies, replied: "The King of Persia has not sent you with these presents to me because he values my friendship, and you do not speak the truth, for you have come here as spies. Neither is your king a just man, for if he were, he would not desire any other territory than his own, nor would he reduce people into servitude who have done him no harm. However, give him this bow, and say these words to him: 'The King of the Ethiopians advises the King of the Persians, when the Persians can thus easily draw a bow of this size, then to make war upon the Long Lived Ethiopians with more numerous forces; but until that time, let him thank the gods, who have not inspired the sons of the Ethiopians with a desire of adding another land to their own.'"

The Ethiopians were a very strong and powerful race of men, reputed to have lived to the age of one hundred and twenty years. The bow very few Persians were able to draw at all.

When Cambyses heard the reply from the king of the Ethiopians, he was filled with rage, and rash and impulsive as he was, he ordered his army to be set in motion at once, without waiting to make the neces-

sary preparations. It was not long before all the supplies gave out. The country through which they passed was a desert and starvation or a retracing of their steps were the only alternatives.

The king finally ordered a retreat. When he reached Egypt again, he found all the people rejoicing on every hand. The priests had announced that their god, Osiris, had appeared among them—a calf had been found bearing the marks of the god upon it, the incarnation of the god—hence the rejoicing. Cambyses was in a bad mood and took it into his head they were rejoicing over his misfortune. He was told of the cause of their joy. He demanded to see the god. When the priests brought Apis, the calf-god, into the presence of the king, Cambyses drew his dagger and stabbed the calf in the thigh so that it died. Then, bursting into a fit of laughter, he said “Ye blockheads, are there such gods as these, consisting of flesh and blood, and sensible of steel? This, truly, is a god worthy of the Egyptians.” Shortly after this, Cambyses was informed that a usurper, who pretended to be his brother Smerdis, had ascended the throne of Persia. Now Cambyses had out of jealousy and fear, put his brother Smerdis to death. The usurper was a magician priest who had assumed the scepter, established the magician fire-worship, and even issued an order stopping the building of the temple at Jerusalem. Cambyses immediately set out for home. On mounting his horse one day he accidentally stabbed himself in the thigh. The wound was more serious than he supposed. Mortification set in. His physicians told him that he would die. But he steadily refused to believe it, for he said it had been told him by an astrologer that his death would occur at Ecbatana. He had, therefore, studiously avoided going to Ecbatana, the capital of Media. He firmly believed in the prediction. After a few days, however, he was unable to go any further. He was compelled to halt in a little village in Syria. He asked where they were and was told that the village was named Ecbatana in Syria. He now saw the fulfillment of the prediction and knew that he must die. He confessed the murder of his brother and charged his officers to put down the usurper and restore the government to the royal family. The Egyptian priests believed that the untimely death of Cambyses was a punishment for the sacrilege he had committed against their god Osiris, and pointed to the manner of his death as an evidence—a wound in the thigh.

DARIUS HYSTASPES.

Darius Hystaspes put down the imposter, restored order and the Zoroasterian religion, gave orders to resume the works on the temple

of Jerusalem, and reorganized the empire. He then entered upon a European campaign. Having collected a large army he crossed the Hellespont into Europe. He built a bridge across the lower Danube and crossed over into what is now southern Russia. He was making war upon the Scythian hordes. They had sent all their women and children and the greater part of their herds and flocks northward for safety. As Darius advanced they moved forward, never stopping to give him battle, always moving from place to place, and Darius pursuing from day to day. Finally Darius lost all patience and sent them word if they were men they should halt and give battle. The chief of the Scythians replied that they were not fleeing before Darius. They were doing now as they always do, moving from place to place. If Darius desired to follow them as he was doing they had no objection to it. As to fighting, they had nothing to fight for, except the tombs of their ancestors. Come and find them and then see if the Scythians can fight.

After some time Darius had spent his supplies and was in a great strait. The Scythians, hearing of the situation, sent a herald to Darius bearing as gifts a bird, a frog, a mouse and five arrows. These he delivered to Darius, with the remark that if the Persians were wise they would discover the meaning of the gifts.

The Persians consulted together. Darius was of the opinion that the Scythians meant to surrender to him—the mouse meaning the land, the frog the water, the bird the air, and the arrows the arms. All this the Scythians would deliver to Darius. But Gobryas, one of the seven foremost princes of Persia, gave it as his opinion that the Scythians would say to the Persians “Unless you fly away through the air like a bird, or hide in the earth like a mouse, or dive into the lakes like a frog, we will shoot you to death with our arrows.” His opinion prevailed among the Persian chiefs.

Darius then decided to return. Now he had given orders to the Greeks, who kept the bridge, to destroy the bridge if they saw fit to do so, if he were not back in sixty days. The time was up and he had not returned. If the Greeks should have destroyed the bridge he would be at the mercy of the Scythians, who hotly pursued him. To his great joy he found that the bridge had been preserved. He thus succeeded in making his retreat without loss or disaster.

THE IONIAN REVOLT.

Shortly after the Scythian campaign the Greek cities of Asia Minor with Miletus in the lead revolted from Darius. The Greek States of the

Continent of Europe failed to send aid to their struggling kinsmen, with the exception of Athens and a little city of Euboea. The struggle began with the burning of the Persian capital of Asia Minor, Sardis, and ended with the burning of Miletus. The Greek cities were all reduced under Persia again. After the revolt was put down the king inquired as to who the Athenians were and when told they were only a little city State he was greatly enraged that so small a State should presume to interfere with his subjects. He appointed an officer whose duty it should be to arise at each meal and exclaim "O King, remember the Athenians."

The king made preparations for punishing the insolent Athenians and to reduce all the Greek States. He sent heralds to Macedonia and the Greek cities demanding earth and water as tokens of submission. Macedonia and the Greek cities gave the earth and the water except Athens and Sparta. The Athenians cast the heralds into a pit and the Spartans in the true Spartan fashion cast the heralds, who demanded the earth and water, into a well and told them to help themselves.

XERXES.

Darius sent two expeditions against Greece, both of which proved miserable failures. Before he could prepare for a third expedition, he died and was succeeded by his son Xerxes. Xerxes was at first inclined to abandon his father's plan of conquering Greece, but was finally prevailed upon to take up this work. He ordered every province of his mighty empire to furnish supplies in men and equipments, from Egypt in the west to India in the east, and from the mountains of Armenia and Kurdistan to the Arabian desert and the Indian Ocean. Several years were spent in these mighty preparations. In the spring of 480 all the contingents were to meet in the western part of Asia Minor and prepare for the passage into Europe. Perhaps there never was so great an army or concourse of people under one command before or since in the whole history of the world. Some have estimated that there were in all men, women, children, soldiers, sailors, servants, as many as five millions. These figures are of course exaggerated. Each nation had its own peculiar uniform and weapons of warfare. Xerxes had employed skillful architects to connect the two shores of the Hellespont by a bridge. But no sooner was the work finished than a storm arose and shattered the whole work. When Xerxes heard of this he was exceedingly indignant and commanded that the sea should be stricken with three hundred lashes with a scourge, and that a pair of fetters should be let down into the sea. He is also said to have sent some instruments to brand the

sea. He charged those who flogged the waters to exclaim to the sea, "Thou bitter water, thy master inflicts this punishment upon thee, because thou hast injured him. The king will cross over thee whether thou wilt or not. It is with justice that no man sacrifices to thee for thou art both a deceitful and briny sea." He also ordered the heads of the architects and builders to be struck off. Other engineers were then employed to bridge the strait the second time.

THE CROSSING OF THE HELLESPONT.

Xerxes had ordered a lofty throne of white marble to be erected at Abydos, which he ascended to view his immense army and fleet before crossing over into Europe. As he stood there surveying the countless hosts, stretching as far as his eyes could reach, and then on the other hand the immense fleet covering the bosom of the sea, his eyes sparkled with pride and satisfaction. Suddenly he looked over the strait into Europe and his eyes filled with tears. His uncle, Artabanus, who stood near him, asked the meaning of this sudden change of feeling, and the king replied: "When I saw this mighty armament and all these thousands and thousands of people all subject to my smallest wish, I was filled with exultation, but when I looked over to the other side of the strait and reflected how short this glory lasts and that in one hundred years not one of these shall be living, my heart was filled with pain and sorrow and my eyes with tears."

They now made preparations for the passage. The next morning, as the sun rose, they burnt all manner of perfumes and strewed the road with myrtle branches. Xerxes poured a libation from a golden cup into the sea and offered up a prayer that no accidents might attend him and prevent him from subduing Europe. He then threw the golden cup and a golden bowl and a sword into the sea, perhaps as a peace offering, having repented that he had cursed and scourged the sea before.

When these ceremonies were performed, the passage across the bridge began. This passage lasted seven days and seven nights. Xerxes is said to have crossed over last of all.

AT THERMOPYLAE.

The forces collected by the Greeks to oppose this immense horde were inexcusably small. A mere handful of men under the heroic Leonidas of Sparta were stationed at the pass of Thermopylae. When the intrepid Leonidas was told of the countless numbers of the enemy and that their arrows would fly so thick as to obscure the sun, he replied:

"So much the better, we can then fight in the shade." When Xerxes heard that a few hundred or thousand men were stationed in the pass to oppose his passage, he regarded them as madmen who would come to their senses when they beheld the immense hosts of the enemy. He sent orders to Leonidas to deliver up his arms. Leonidas, in Spartan style, replied: "Come and take them."

Xerxes ordered a chosen body of Medes to advance against the presumptuous foes and bring them into his presence. The Medes fought bravely, but to no purpose. After the battle had lasted several hours, resulting in heavy losses to the Persians, Xerxes sent out his ten thousand "Immortals." But they were no more successful than the Medes. Xerxes is said to have leaped three times from his seat on a lofty throne when he beheld the repulse of his troops and especially of his "Immortals."

The attack was renewed the next day, but with no better success. The king was beginning to despair of success when a treacherous Greek pointed out to the Persians a secret path across the mountains. Most of the Greeks now abandoned their posts, but the devoted Spartans, who must never desert a post, and a few of the others, remained and were cut down to a man. A monument was raised to them, bearing the inscription:

"Go stranger, and to Lacedaemon tell
That here, obedient to her laws, we fell."

RETURN OF XERXES.

Athens was soon laid in ashes, and thus the wrongs done Darius were avenged, but in the great naval battle of Salamis, the greater part of the great Persian fleet was annihilated and Xerxes in great fear fled precipitately from Greece across the Hellespont into Asia, leaving to his general, Mardonius, the task of reducing the rest of the Greeks.

In the great battle of Plataea the following year the rest of the Persian army was defeated and utterly routed, and thus ended the great expedition of Xerxes, which had cost so much treasure and so many lives. Xerxes returned to his palace and never again attempted an expedition against the Greeks. He spent the rest of his life in luxury and idleness. He is, in all probability, the Ahasuerus of the Bible, as that is the Hebrew name corresponding to the Greek Xerxes. His character seems to accord well with that of Ahasuerus.

DARIUS AND ALEXANDER.

The last of the kings of the old Persian Empire was Darius Codamanus. He was one of the best and at the same time one of the most unfortunate of Persian kings. He had the misfortune of being a contemporary of Alexander the Great. For under that great leader, Europe was to return the visit that Asia had made to her under Darius and Xerxes nearly two centuries before.

What a contrast between the crossing of the Hellespont by Xerxes and Alexander the Great; and what a contrast between the results of the two crossings. Alexander crossed with only a few thousand cavalry and thirty-five thousand foot soldiers. He quickly reduced all Asia Minor and then met and utterly routed Darius in the celebrated battle of Issus (333 B. C.). Darius fled, leaving his mother, his wife, two daughters, and a little son as captives in the hands of Alexander.

That evening, as Alexander was dining with his friends, a loud cry, a lamentation was heard from the tent of the captive queens and princesses. Upon inquiry Alexander learned that the captives had received the royal mantle which Darius had thrown off in his hurried flight, and supposing that the king had been slain, they gave expression to their great sorrow and distress. Alexander sent them the comforting assurance that Darius had escaped unhurt, and the following day, in company with his most intimate friend, Hephaestion, he made a visit to the royal captives. Sysigambis, the mother of Darius, arose and bowed herself before Hephaestion, thinking he was Alexander as he was taller and looked more like a king than Alexander. Being informed of her mistake, she feared greatly, thinking that she had mortally offended the king, and tried to atone for her error. But Alexander comforted her, saying: "My good mother, you were not mistaken, for Hephaestion is also an Alexander." He then told the queen-mother that she could select as many of the noble Persian dead as she desired and have them buried in Persian style at his expense. The good woman could not find words to express her surprise at his magnanimity nor her gratitude for his kindness. She availed herself of his offer very sparingly, for she did not wish to impose upon his liberality.

ALEXANDER IN JERUSALEM.

While Alexander was besieging Tyre he sent to the Samaritans and the Jews demanding them to surrender to him and to send him supplies. The Samaritans complied with this order, but the Jews replied that they had taken an oath of fealty to the Persian king and would

remain faithful to their oath. After the fall of Tyre, Alexander set out for Jerusalem to punish the insolence of the Jews, as thoroughly as he had punished the Tyrians.

In this imminent danger, Jaddus, the high priest, sought the Lord, and gave orders for the offering up of public prayers for safety and protection. In the night he was directed in a vision to strew the city with flowers, to set open all the gates, and go clothed in his pontifical robes, with all the priests dressed in their vestments, and all the people clothed in white to meet Alexander. This direction was punctually obeyed.

The neighboring peoples expected that the wrath of Alexander was so great that he would certainly punish the insolent high-priest and destroy the city of Jerusalem as he had done with Tyre. Flushed with joy on that account, they waited in expectation of feasting their eyes upon the calamity of a people to whom they bore a mortal hatred.

When the Jews heard of the approach of Alexander, they marched out in solemn procession to meet him, led by their high-priest. As Alexander approached, he was struck with the appearance of the high-priest, on whose mitre and forehead a golden plate was fixed, bearing the name of God upon it. As soon as the king saw the high-priest he advanced to meet him with every mark of respect, bowed his body, and adored the God whose name he saw, and saluted him who wore it with religious veneration. The Jews surrounded Alexander, raised their voices into a great shout and wished him every kind of prosperity. All spectators were seized with inexpressible surprise. Parmenio recovered himself from the astonishment and asked why he, whom everybody adored should adore the high-priest of the Jews. But Alexander replied: "I do not adore the high-priest, but the God whose minister he is; for while I was at Dia, in Macedonia, my mind wholly fixed upon the designs of the Persian war, as I was reflecting upon the means of conquering Asia, this very man, dressed in the same robes, appeared to me in a dream, exhorted me to banish every fear, bid me cross the Hellespont boldly, and assured me that God would march at the head of my army and give me the victory over that of the Persians."

Josephus adds that the high-priest conducted the king into Jerusalem and showed him the book of Daniel and the prophecy in which Daniel declares that a Greek should destroy the empire of the Persians. Alexander was greatly pleased, and on the following day bade the Jews ask what favors they pleased of him. The high-priest desired that they might enjoy the laws of their fathers, and might pay no tribute on the seventh year. He granted them all they desired. He also granted the same privileges to the Jews in Babylon and Media.

THE DEATH OF DARIUS' WIFE.

After Alexander had conquered Egypt and set out upon his march for new conquests in Persia, news was brought him that the wife of Darius had died. He went at once to the tent of mourning. He found the queen-mother and the two young daughters bathed in tears. He consoled them in so kind and gentle a manner as to show that he himself was deeply afflicted. He caused the funeral obsequies to be performed with the utmost splendor.

The news of this death was carried to Darius by a eunuch, who succeeded in making his escape. Darius was deeply afflicted by this sad news, and especially as the queen could not receive the funeral rites befitting her rank. But when he was informed that the funeral had been performed with all possible magnificence, and when he learned of all the kindness of Alexander, he is said to have lifted his hands to heaven and offered the following prayer: "Ye gods, who preside over the birth of men and who dispose of kings and empires, grant that, after having raised the fortunes of Persia from its dejected state, I may transmit it to my descendants with the same lustre in which I received it, in order that, after having triumphed over my enemies, I may acknowledge the favors which Alexander has shown in my calamity to persons who are most dear to me; or, if the time ordained by the fates has at last come, or it must necessarily happen, from the anger of the gods, or the ordinary vicissitudes of human affairs, that the Empire of Persia must end; grant that none but Alexander may ascend the throne of Cyrus."

THE DEATH OF DARIUS.

Another great battle followed on the plains of Arbela, east of the Tigeis. Darius was again put to rout and fled with a part of his army into the eastern provinces of Persia. Alexander marched down into the heart of old Persia and left his captives at Susa, their old home, where they were no longer captives.

After organizing the government and appointing governors, he once more set out in pursuit of Darius. By this time, Darius was himself a captive in the hands of one of his generals who had rebelled against him. Bessus, the traitor general, was pursued by Alexander into Hyrcania. Here Darius refused to follow any further. He would rather fall into the hands of Alexander. He was accordingly dispatched by the traitors and left covered with wounds.

A Macedonian soldier coming up, found the dying king, who had still strength enough to ask for water. It was at once brought him.

Somewhat revived by the drink, he was able to speak. He felt happy to know there was some one near him who could understand him and receive his dying words. He died in Alexander's debt, and sent him a multitude of thanks for all the kindness he had shown his mother, his wife and children, whose lives he had not only spared, but restored to their former splendor. He prayed that Alexander might be victorious and become the monarch of the whole world. "Give him thy hand," he said to the Macedonian, "as I give thee mine, and carry him in my name the only pledge I am able to give of my gratitude and affection." Having said this he breathed his last.

Alexander came up a few minutes afterwards, and seeing the prostrate body of the king, he shed generous tears over his fallen foe. He ordered the body to be embalmed and sent it to Sysigambis in order that it might be interred with the honors due to deceased kings of Persia, and be entombed with his ancestors.

ALEXANDER AT BABYLON.

After his conquest of all the eastern lands up to and including northwestern India, Alexander came to Babylon and established his capital there. He married the daughter of Darius and encouraged in every way the fusion of the Greeks and the Persians.

But in the midst of his busy life, in the midst of his improvements, and new plans for conquest, he suddenly died, at the early age of thirty-three and his kingdom was soon divided. The eastern half, including Persia proper, soon fell under the Parthians who ruled it until the third century of our era.

CHOSROES II.

The new Persian Empire was established by Ardashir, or Artaxerxes, who claimed to be a descendant of the ancient royal family of Persia. It was against these princes of the Sassanidae dynasty that the old emperors of Rome and Constantinople were constantly warring. The most celebrated of these rulers was perhaps Chosroes II. who wrested from the Emperor of Constantinople province after province, captured Antioch and Jerusalem, and carried off from the latter place the fragments of the true cross which the mother of Constantine had found and placed in the church of Jerusalem. Chosroes also reduced Asia Minor and established his camp within sight of Constantinople itself.

After these conquests he retired for a time to enjoy the luxuries of his palace at Dastagerd, beyond the Tigris. "Six thousand guards successively mounted before the palace gate; the service of the interior apartments was performed by twelve thousand slaves and the various treasures of gold, silver, gems, silk and aumastics were deposited in a hundred subterraneous vaults. The voice of flattery, and perhaps of fiction, is not ashamed to compute the 30,000 rich hangings that adorned the walls; the 40,000 columns of silver, or more probably of marble and plated wood, that supported the roof; and the 1,000 globes of gold suspended in the dome, to imitate the motions of the planets and the constellations of the Zodiac.

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the prophet of God. He rejected the invitation and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom and reject the supplications of Chosroes." (Gibbon).

The predictions of Mohammed were soon fulfilled. Heraclius, the Emperor of Constantinople, suddenly roused himself, and in three glorious campaigns regained all the provinces which he had lost during the early part of his reign. And shortly after the death of Mohammed all Persia was overrun by the forces of the Caliphs and from that time to this the rulers of Persia have been followers of the prophet of Mecca.

In 632 the Mohammedans conquered Persia and abolished the religion of the Fire-Worshippers by the sword establishing Mohammedanism in its stead.

Three hundred and thirty B. C., is included in the next great Asiatic kingdom of Syria; till the revolt of Arsaces, 250 B. C., and included in the Parthian Empire till Artaxerxes I., founders of the Sassanides dynasty, restored the kingdom of Persia and the religion of Zoroaster. 226 A. D., is added to the Saracen Empire and Mohammedanized by Usman the 3rd Caliph. 632 A. D. (the king being put to death and his army exterminated), is subdued by Togrul Beg and the Seljukian Turks 1038, who are expelled in 1194. Subdued by Zengis Khan and the Moguls 1223, Bagdad made the capital 1345. Is invaded by Timour (Tamerlane), 1380, ravaged by him 1399. Conquered by the Turkomans 1468, who were expelled by the Shuites or Fatimite Mohammedans, who established the Loplic dynasty under Ismael I. A. D., 1501, (Theran made the capital in 1796), which continues an independent but feeble kingdom to this day. Population estimated at ten millions.

A new dynasty arose in western Persia in 1,500 A. D. Ismael, the descendant of an ancient family of devotees and saints, became the leader of a number of tribes which united under him, and with the aid of which he overturned the rule of the Turkoman and made Aderbjon his capital. His followers held him in the highest esteem on account of his personal valor and owing to the high rank of his family revered him. He rapidly subdued western Persia, and in 1511 took Khorasan and Balkh from the Uzbecks. In 1514 he encountered a far more formidable enemy in the mighty Salim, Sultan of Turkey, whose zeal for the conquest was fanned by religious fanaticism having developed into hatred against the Shuities, the followers of Ismael largely adhering to this sect, and who in turn were fiercely inflamed against the Sunnites, the subjects and followers of the Sultan. In the ensuing conflict Ismael was defeated, but Salim could not record any great gain from this victory. Ismael's son, Shah Tah-Masip, who reigned from 1523 to 1576, subdued all the Uzbecks of Khorasan and frequently defeated the Turks without suffering the loss of a single battle. He takes rank as a prudent and spirited ruler.

Shah, Abbas I, the Great, who was one of the most glorious of Persia's modern kings, ascended the throne in 1585 and ruled until 1628. He restored internal tranquillity and repelled the invasion of the Uzbecks and Turks. In the year 1605 he gave the Turks such a terrific drubbing that they made no more trouble during his long reign. He also restored to his kingdom Kurdistan, Mosul and Drarbekin, which had long been separated from Persia. Abbas' government was strict, but just and equitable. Roads, bridges, caravansaries* and other conveniences for trade were constructed at great cost, and the improvement and ornamentation of the towns were not neglected. Many of his large caravansaries which bear his name remain to this day.

Isphahan, his capital, in a brief period of his reign, doubled its population. His tolerance was remarkable, considering the character of his ancestors and subjects, for he encouraged the Armenian Christ-

*King Abbas ordered one of his officers to construct 1,000 caravansaries, the cost of construction to be paid for from the king's treasury. The officer built only 999, and when the king inquired if he had finished his task, he replied that he had built one less. This made the king very angry and he ordered the officer to be beheaded. The officer requested the privilege to speak, which the king granted. Then the officer said: "Long live the king! I did this for the honor of the king, because it would take the people longer to say 999 than 1,000." This pleased the king so that he spared the officer's life and gave him a high office.

ians to settle in the country, well knowing that their peaceable, industrious habits would enhance the prosperity of his kingdom.

His successors were Shah Sufi (1628-41) Shah Abbas II (1641-66), and Shah Soliman (1666-94). During the reign of Shah Sultan Hussein (1694-1722) a weak and foolish prince, priests and slaves were elevated to high offices and the Sunnites suffered sore persecution. The result was that Afghan besieged the king in Isphahan, Hussein abdicated in favor of his conqueror, who ultimately became insane and suffered deposition in 1725 at the hands of his brother Ashrab.

The atrocious tyranny of Ashrab was suddenly checked by the celebrated Nadir-Shah. Hussein and Ashrab belonged to the dynasty of Sayides, a holy sect, descendants of their prophet Mohammed.

Nadir-Shah was one of the greatest warriors of Persia. He raised Tah-Masip (1729-32) and his son, Abbas III (1732-36), of the Suffivian race, to the throne, and then on some frivolous pretext deposed Abbas III and seized the scepter himself (1736-47). Nadir was assassinated by Imam-Kuli-Khan, of Oroomiah, whose descendants now live very near our mission station in Oroomiah. Again after the murder of Nadir, Persia was divided into many independent states and became a field of blood. Beloochistan and Afghanistan became independent till 1755, when a Kurd, Karim Khan (1755-79) abolished this state of affairs, re-established peace and unity in western Persia, and by his justice, wisdom and warlike talents acquired both the esteem of his subjects and the respect of the neighboring states. He received the title, "Father of Persia." Karim Khan was succeeded in 1784 by Al Murad, then by Jaafor and the latter by Lutf-Ali Merza.

During Lutf-Ali's reign Mazandaran became independent under Agha Mohammed Khan, a Turkoman. Lutf-Ali Merza rushed into Mazandaran and killed all the relations of Mohammed Khan who were ruling there and took captive Agha Mohammed Khan, a boy only six years old, making him a eunuch.

This boy was of the Kajar race. When he was in the harem of Lutf-Ali, he kept thinking how his cruel master murdered his father and all his relatives. When he sat on the royal rugs, he would take his revenge by cutting them. When of age, 20 or 25 years old, he eloped to his own country, Mazandaran, and joined his relations. He frequently attacked Lutf-Ali, and defeated him in 1795. He was then able to establish his throne in the southern part of Mazandaran. This great eunuch king founded the dynasty which rules today, restored the kingdom as it was under Karim-Kurd, and con-

querer Georgia and Khorasan. But he was assassinated May 14, 1797. His nephew, Futteli-Ali Shah (1797-1834) engaged in three wars with Russia and was defeated each time. As a result he lost his territory in Armenia and a part of Persia—namely, from the Caucasian Mountains to the River Aras, which now fixed the boundary between Russia and Persia.

Futteli-Ali, in his last war with Russia, in 1826, was entirely defeated. Besides losing some of his territory, he paid the sum of 18,000,000 rubles (\$9,000,000) to Russia. The death of the Crown Prince Abbas Mirza (1833) seemed to give final blow to the declining fortune of Persia, as he was the only man who seriously attempted to raise his country from the state of abasement into which it had fallen.



NASREDDIN SHAH MEETING QUEEN VICTORIA IN 1889.

Futteli-Ali had seven sons. One of them, Jahon-Suz-Mirza, lives today. Seven years ago he was governor in the author's city. After the death of the Crown Prince, each of the seven sons laid claim to the throne, while the father was still living. At the same time the Crown Prince Abbas-Mirza had a son named Mohammed. Futteli-Ali, when quite old and near death, by the aid of Russia, made Mohammed, his grandson, king (1834-1848).

Nayib-Ali-Saltana acted as regent during the boyhood of Moham-

med. When he came to power for himself, he conceived the idea of restoring Baluchistan, Afghanistan, and a great part of Turkoman, to the Persian dominion. He was especially anxious to take Herat, the key to India, but was resisted by England. The war was terminated in 1838.

Nasreddin (defender of his religion), the late Shah (who was assassinated May 1, 1896), a young man 18 years old and very energetic, succeeded his father in 1848. Following his father's example, the new Shah tried to restore Afghanistan and Baluchistan, but was compelled by England to sign an agreement on January 25, 1858, by which he was bound not to interfere any longer in the internal affairs of Herat.

In 1858, he violated this treaty, and took the city of Herat. After a severe war with England, in 1857, in which his loss was 20,000 soldiers, relinquished Herat, but added to Persia many provinces in the western part of Afghanistan and Baluchistan, and also some states in Turkoman.

He was one of the best kings of Persia. He visited Europe three times; once in 1873. He had European ideas and was a well educated man. He started a good system of postal telegraph and had 30,000 soldiers trained after European discipline. Above all he founded a beautiful college in Teheran, which is called in Persian, Daralfnoon (the place of science). The present Shah, Mozuffur-uddine, was born March 25, 1853, and succeeded his father on May 1, 1896.

Persia is divided into thirteen states: Ghilon, Mazandaron, Astarabad, in the north; Aderbjon, Persian Kurdistan, Luriston, Kerman with Mogiston in the south; Irakeston, the capital state, where the king resides, being in the center. On the east lies the large estate of Khorasan, which is mainly a desert.

The largest city is Tabriz, has about 200,000 inhabitants, and is also the most important commercial city.

The present population of Persia is about 10,000,000, composed of representatives of various nations. Each speaks its own language and uses its own national costume. There are about 30,000 Jews, 60,000 Armenians, 75,000 Nestorians, 675,000 Kurds, 15,000 Fire-worshipers, and the remainder are Mohammedans.

The Shah is regarded as the agent of Mohammed, and as such demands implicit obedience. The government is, therefore, an absolute despotism. The Shah appoints a governor for each state; this governor appoints a mayor in each city within his territory. This office is not awarded on the basis of education, ability or worthiness, but is given to

the man who will pay the most money, provided his ancestry is fairly good. Many mayors of cities are related to the royal family. These offices are limited to terms of one year, but many times a mayor is removed before his time expires, subjects complaining loudly against him, or some person bidding more money for the office. When a man is appointed mayor of a city, the lords and counts of that city, accompanied by soldiers, will go three miles to meet the new official. He is greeted with discharges of artillery.

These lords ride on very fine Arabian horses with gold-bitted bridles and escort the mayor into the city. The new governor admires the fine horses of his lords, occasionally covets some fine steed among them, and before his term expires finds a way to get possession of it by helping the lord out of some trouble.

If the new mayor is a prince, all prisoners confined in the city jails are taken out before him as he enters the city. This is to signify that as a member of the royal family he has authority to behead them.

The third day after the new mayor has arrived in a city it is customary for lords and counts to visit him with presents of money, golden trinkets, Arabian horses, etc. A mayor has from one hundred to three hundred servants. He pays them no salary. Some willingly enter his service for the name, some from fear, and others from choice. Most of these servants obtain a living from fines and bribes. Some of them are detailed to settle quarrels between men in some village that belongs to the city. This is their opportunity and they early learn to make the most of it.

Each officer is at the mercy of the highest officer who may take away his office or cause him to be executed at any time, without any trial, in any cruel manner he may desire.

TEHERAN.

Teheran, the capital of Persia, is called the "City of the Shadow of God," the "Footstool of the King of Kings." It has no glorious past to boast of. Though the neighboring plains contain mounds and ruins of great cities, it was only in the latter part of the past century that Teheran emerged from obscurity. The first records describe it as a village of underground hovels, affording a retreat from the summer heat or from the ravages of plundering hordes. She was chosen as the capital of Aga Mohammed Khan, the founder of the present Kajar dynasty. His preference for it was undoubtedly owing to its proximity to his own tribe in Mezandaran. Now, Teheran has assumed the position of the political

center of central Asia. Here the legations of England, France, Russia, Germany, Austria, Holland, Turkey and the United States represent their respective countries and spin the webs of their political intrigues.

In a century Teheran's population has increased from 15,000 to 200,000 inhabitants. Owing to its modern growth, it has also partaken of a European element more than any other Persian city, and is more influenced by western ideas. The old style is yet noticeable in the high walls and deep moat surrounding the entire city. On each side of it are two large, well built and handsomely ornamented gates. On the other hand, broad avenues, well paved and bordered by shade trees, houses of modern architecture, embassy grounds, laid out after the pattern of an English park, phaetons and carriages, telegraph poles, tramways, gas and electric lights in the streets, drug stores, photograph galleries, strongly attest that western life has invigorated the stereotyped east. The bazaars also, while presenting the same general characteristics as in other cities, have wider aisles, and enjoy more of the much-needed sunlight. They are well stocked with imports, and those which deal in European goods attract the briskest trade.

The royal palace is surrounded by high stone walls. Four beautiful gates afford entrance to the grounds. On the sides of and above the gates the walls are adorned with the pictures of former kings and brave generals, and skillfully carved with lions' heads, the standards of Persia, and birds. The park-like grounds are beautifully arranged and kept; all the drives and walks lead to the Shah's palace, situated in the center, and are gorgeously ornamented with decorative trees and hedges of roses of varied hues. Numerous officers of superior rank guard the entrances and the walks and avenues that lead to the palace, those nearest to it ever standing with drawn sword. While hearing a case or passing judgment the king sits on his "peacock throne," surrounded by his cabinet, consisting of six advisers. His decisions, however, are absolute and may at any time overrule the opinion of his cabinet. This body forms the legislature of the country. The members of it are appointed by the Shah, the people having no voice whatever in governmental affairs. Whenever the Shah feels tired his secretary reads to him from the "Sanameh," a poetical history of Persian kings. It is one of the Shah's duties to make himself thoroughly acquainted with Persian history and the history of her former rulers. On retiring at night the entrance to the Shah's private room is guarded by two trustworthy officers with unsheathed swords. One of the four gates in the wall around the palace is called the Shah's gate, as he always enters through it. No other per-



PRESENT SHAH.



PERSIAN OFFICER.



QUEEN OF THE PRESENT DYNASTY.

son, be he lord, count or high official, is permitted to pass through this gate on horseback or in a vehicle. He must dismount and walk through.

When the Shah goes from the palace for a chase or on a vacation, he is escorted by a large retinue, headed by about thirty footmen, each bearing a golden staff and shouting: "Disperse, disperse!" Hereupon the passage is immediately cleared so that the royal cavalcade may pass unmolested. The footmen are followed by about fifty men on horseback, with drawn swords; next come ten or twelve riderless Arabian steeds dancing along, beauties of their race, adorned with bridles of gold studded with precious stones.

The Shah of Persia is in possession of the greatest and most valuable collection of jewels on the globe. These may be inspected in his palace, where they are heaped up in glass cases like tea or rice. His "peacock throne," which was brought from Delhi, India, by King Nadrisha, who captured that city about 200 years ago, has been estimated at \$12,500,000 some years ago, and has risen in value since then. It is made of solid gold inlaid with diamonds, pearls and other jewels. The rug upon which the Shah prays is valued at \$2,500,000. He has a tobacco pipe worth \$500,000. His table is furnished with all the luxuries and good things in the land. There will be perhaps fifty or more different dishes served at one meal. When the Shah sits down to partake of some food he will glance over all these, but only touch or nibble from one or the other food, yet all the different courses must be prepared. From the time of the purchase until it appears upon the table, all food and drink is examined by two trustworthy inspectors, whose duty it is to see that the ruler is not poisoned. Again the food is inspected by the Shah's physician before eating a meal.

Teheran, the present capital of Persia, owes its importance to the fact that it was made the seat of government by Shah Aga Mohammed Khan, the founder of the reigning dynasty of the Khajars a hundred years ago. It is situated on the great central plateau of Persia, thirty-eight hundred feet above the sea.

The spring and autumn are extremely delightful; in summer the heat in the city ranges from 95 to 110 degrees in the shade, but it is endurable because of its dryness, provided caution is exercised against direct exposure to the rays of the sun.

The Shimran, or Shim Iran is a part of the great Elburz chain which extends from the Caucasus to New Shimran, means the "Light of Persia." Gradually ascending from the walls of Teheran, the range at the distance of only ten miles springs with sudden precipitateness to the

enormous height of thirteen thousand feet above the sea. During the entire summer snow is seen on the higher peaks, while in winter they are clothed with a dense mantle of ermine to the plains. Nothing more magnificent in mountain scenery could be imagined. From every part of the city the glittering ridge of the Shimran is to be seen above the housetops,—a commanding shape forming a sublime background for the avenues leading north and south.

Twenty miles from Teheran is the mighty peak of Demavend. The height of Demavend has been variously estimated by barometrical pressure. The most recent and reliable calculations agree in placing it at nineteen thousand six hundred to twenty-one thousand feet above the sea. The form of the cone is nearly pyramidal. Rising as it does ten thousand feet above the mountains in its vicinity, it is invested with a spirit of regal isolation that appalls the soul. The mountains make a curve to the southwest of Teheran, terminating in a bare rocky ridge, around whose base is the site of the ancient city of Rhages, reputed to have numbered a population of one million in the time of Darjus. In later ages that city was called Rhu or Rhe, by which name it is still known to the Persians.

Six miles from Teheran on the outskirts of the site of Rhu, stands the celebrated shrine of Shah Abdul-Azim, a famous saint of the Shahs. The Persians have their own sacred resorts and shrines, of which Meshed enjoys great celebrity, for it contains the magnificent tomb of Imam Rhezah, one of the twelve holy Imams who are descended from Alu and Fathimeh. But there is no resort in Persia more famed than that of Shah Abdul-Azim, which is so conveniently situated near the capital that it is visited by over three hundred thousand pilgrims annually from Teheran alone. Every Friday (the Mussulman Sabbath) the faithful resort to this shrine. The dome that hangs over the tomb of the saint is gilded and is seen from all parts of the plain, flashing like a star.

Of the many gates of Teheran the handsomest and certainly the most imposing is the large gate offering entrance on the north to the Ark, or Citadel. It faces the great square of the Department of War, which is in itself a handsome and imposing enclosure. In the center is an octagonal marble tank, one hundred and fifty feet long, always kept full to the brim. At each corner of the basin an enormous old-fashioned cannon is mounted on a platform. The four sides of the square are occupied by barracks and government offices in two uniform stories relieved with arches and including on the east side a handsome portico

supported by graceful pillars and faced with glazed tiles. This square is entered through six stately gates, which are closed at night. Over the great gate described above fly the colors of Persia,—the Lion and the Sun, yellow on a green ground.

Through this imposing entrance one passes into a darksome narrow passage, which but little suggests the spacious and attractive court to which it leads. The first glance at the windows reveals the fact that the Persian architects are masters of the secret of successful decorative architecture; they appreciate the importance of massing the effect instead of scattering it by meaningless details.

But the most imposing portion of the palace of the Shah is the grand audience chamber, which in dimensions and splendor of effect is one of the most imposing halls in the world. The ceiling and mural decorations are of stucco, but so were those in the Alhambra. The floor is paved with beautiful glazed tiles, arranged in the most exquisite mosaic. In the center of the hall is a large table overlaid with beaten gold, and a long row of arm chairs are massively splendid with the same costly material covering every inch of space. At the end of the hall, facing the entrance, is the famous Peacock Throne, brought from Delhi by Madi Shah, covered with gold and precious stones in a profusion that places the lowest estimate of its value at not less than thirteen million dollars. The magnificence of the Shah's audience hall is still further heightened by the fact that here also are stored many of the crown jewels. The reserve of coin and bullion which the Shah has saved from his revenues, equal it is said to a sum of thirty millions of dollars, is safely locked up in the vaults of the palace. But one need only see the treasures in the audience hall to obtain an idea that Persia is still a land of wealth, and that the tales of splendor recounted in Oriental story were not wholly the fictions of a fancy steeped in opium or b' hang. Among the spoils of ages gathered in the Shah's treasury are superb crowns and jeweled coats-of-mail dating back four centuries to the reign of Shah Ismael. In a glass case one sees a large heap of pearls dense as a pile of sand on the seashore. Diamonds, rubies, emeralds and sapphires catch the eye at every turn, sometimes flashing forth like a crimson or green fire on the boss of a buckler or helmet worn at the front of battle ages ago. One ruby there is in that mine of splendor which, on being placed in water, radiates a red light that colors the water like the blood of the vine of Burgundy. There, too, is a globe of the world twenty inches in diameter, turning on a frame of solid gold, the surface of the earth is represented by precious stones, different colors being used to indicate the

divisions of land and sea, the ocean is entirely of turquoise and Persia is represented by a compact mosaic of diamonds. The famous Dari-noor, or Sea of Light, the second of known diamonds in quality, size and value, is kept carefully locked in a double iron chest, but is shown on rare occasions, and is worn by his Majesty on great state days.

I have mentioned but a few of the many objects of splendor collected



ONE OF THE SEVEN GATES OF OROOMIAH CITY.

in this magnificent chamber of audience, which still cling to the skirts of this old Empire as evidences of her past triumphs and glory.

The vast extent of territory once swayed by her scepter, considering that it is scarce two centuries since Nadir returned from the sack of Delhi, every soldier of his army weighted with treasures, and the conqueror reserving for his own share gems valued at upwards of one hundred millions.

THE COURT OF PERSIA.

In no court is there more rigid attention paid to ceremony. The looks, words, and even the movements of the body are well regulated by the strictest forms. When the king is seated in public his sons, ministers, and courtiers, stand erect with their hands crossed and in the exact place belonging to their rank. They watch his looks and a glance is a command. If he speaks to them, you hear a voice reply and see the

lips move but not a motion or gesture betrays that there is animation in the person thus addressed. He often speaks of himself in the third person as, "The king is pleased. The king commands." His ministers address him with high-sounding titles, giving expression to the popular sentiments with regard to him. For instance, he is called "The object of the world's regard," "Kiplah i alam or Point of the Universe," "King of Kings and the lord of the Universe."

They are as particular in forms of speech as in other ceremonies, and superiority and inferiority of rank in all their graduations are implied by the terms used in the commonest conversation. Nothing can exceed the splendor of the Persian court on extraordinary occasions. It presents a scene of the greatest magnificence regulated by the most exact order. To no part of the government is so much attention paid as to the strict maintenance of those forms and ceremonies which are deemed essential to the power and glory of the monarch; and the highest officers to whom this duty is allotted are armed with the fullest authority and are always attended by a number of inferiors who carry their commands into the most popular execution.

The Persian Mohammedans have two festivals. One is called Ed-al-Tits, or the festival after abstinence, and commences the day after the fast of Ramazan. The second is called Ed-al-koorban, or the feast of sacrifice which begins on the tenth of the month of Zulkada, and is instituted in commemoration of Abraham's offering up of Isaac. This tenth day of Zulkada is also the day appointed for the slaying of victims by the pilgrim at Mecca.

There is also another great festival called New Rooz, or new day as is the feast of the vernal equinox, 21st of March. This is the greatest festival observed by the Persians and was introduced by Jemshed, a Persian king, who ruled many centuries before the Christian era. It was he who introduced into Persia the reckoning of time by the solar year and ordered the first day of it to be celebrated by a splendid festival which is to this day observed with as much joy and festivity as Thanksgiving Day or Christmas in this country. On this day the bazaars in the cities are decorated in Persian style and illuminated in a gay manner. The king marches out of his capital attended by his ministers, nobles and as many of this army as can be assembled, remaining out as long as he desires. Upon this day he confers vestments of honor upon his nobles and officers and receives presents from them. The feast is kept for a week with equal demonstrations of joy in every part of the kingdom. The first day, however, is the most important. Upon that day all ranks

appear in their newest apparel. They send presents of sweetmeats to each other and the poor are not forgotten. In the streets of the cities and upon the country roads crowds of people are seen, some going to visit friends, others returning, carrying with them bundles and packages of sweetmeats or presents. Indeed, this is a day of joy and gladness throughout the kingdom, a national holiday observed by all the Shah's subjects. They think of it with a great deal of pride and look forward to it with the pleasantest anticipations.

There are persons who bear the name of story tellers around whom are often seen crowds of people in the public squares or other places which are suitable for their entertainments. Although Persians are passionately fond of public exhibitions, still they have none that deserve the name of theatrical entertainments; but though strangers to the regular drama their stories are often dramatic; and those whose occupation is to tell them sometimes display so extraordinary a skill and such varied powers that we can hardly believe while we look on their altered countenances and listen to their changed tones, that it is the same person, who at one moment tells a plain narrative in his natural voice, then speaks in the coarse and angry tone of offended authority, and next subdues the passions he has excited by the softest sounds of feminine tenderness. The art of telling stories is attended both with art and reputation. Great numbers attempt it but few succeed. It requires considerable talents and great study. None can arrive at eminence except men of cultivated taste and retentive memory. They must not only be acquainted with the best ancient and modern stories, but be able to vary them by introducing new incidents which they have heard or invented. They must also recollect the finest passages of the most popular poets to aid the impression of the narrative by appropriate quotations. Kings of Persia used to have especially such a story teller whose office it was to amuse his majesty with such stories. His tales are artfully made to suit the disposition and momentary humor of the monarch. Sometimes he recites a story of the former sovereign, or of the love of some wandering prince; often the story is of coarser materials and the king is entertained with low and obscene adventures.

The Persian kings have always attached great importance to having a good band of musicians for their own enjoyment, and the present Shah is not an exception to that rule. Indeed, his band is claimed by some to be the best in the world.

The princes, nobles, ministers and public officers of high rank imitate the king in many ways. All the respect they pay to him they exact



A YOUNG OFFICER,

from their inferiors. Each in his rank has a petty court of his own, with about the same forms and regulated about the same manner, and by officers bearing the same official names as those who attend the monarch. Every chief or officer of high station has his harem, his secretaries, his officers of ceremonies, his master of horse, and sometimes even, his poet and jester. In his house there is as strict attention to exactness of conduct as in the palaces of his sovereign. Sensible of the conditions by which they are surrounded, these persons appear as desirous of obtaining money and as eager to spend it lavishly for their own pleasure as do those of the same rank in other countries. Women, horses, rich armor and elegant clothing are the principal objects of their desires. Their splendid apartments are furnished with rich Persian carpets and are generally so situated as to be perfumed by flower gardens and refreshed by fountains. One of their chief pleasures is to sit in these elegant apartments and enjoy their tea, coffee, and tobacco and feast their friends. Their meals are always abundant and even sumptuous. Nor does it mar this enjoyment in the least to know that they have all their wealth at the expense of their oppressed people whom they lord it over. Many officers in the kingdom take bribes and fines from the poor in order to accumulate large fortunes, then go to the capital city and give so much as a bribe to this prince and so much to that minister, in order to be introduced to the king. Then he gives a large sum as a present to the king, who in turn confers upon him a title and in this way he becomes a great man and adds to the power he already has to the oppression of his inferiors. Merchants and trades people who secure titles for their children by means of the fortunes they have made in trade are not by any means the only class who get titles without deeds of heroism. There are many such in Persia whose sole title to greatness is the power to oppress and overtax.

THE NOBLEMAN.

The nobility of Persia lead a life of luxury. Such titles as counts and lords are not obtained by conspicuous service to the nation or country, nor by proficiency in knowledge and learning, but by descendancy, and many an ignorant and unworthy person bears them. Wealthy merchants also purchase them for their offspring. The titled class in Persia is very numerous. In a city of 60,000 inhabitants there are more than 500 counts. They own the bulk of the Persian soil. In some instances one count owns as many as one hundred villages. The poor rayat or tenant must pay his landlord one-half or two-thirds of all the produce of his farm. Aside from this a poll tax and a tax on his house must be



LORD AT OROOMIAH, PERSIA, WITH HIS FRIENDS.

paid. His cattle, sheep and goats are taxed, he must deliver unto his landlord two fowls, two loads of fuel, and a quantity of eggs annually, and when his sons or daughters are married a marriage fee must be paid. His meadows and orchards are also taxed, and only the yoke of oxen with which he tills the ground are excepted from taxation. But this is not all. He is literally at the mercy of his agha or master, a name which very correctly expresses the relation between landlord and peasant. The landlord legally may demand three days of labor from his rayat without paying for it, but in reality he makes them work for him as much as he pleases. Whenever he pays a visit at one of his peasant's houses, he simply and unceremoniously appropriates whatever he condescends to find worthy of taking. The peasant is held to buy his grain and flour from his landlord and must silently pay for these things whatever price the master puts on them, even far above the market price. For the slightest offense he is subjected to severe chastisement, being even ordered by his master to be tied and cruelly beaten.

And to all this and even more and worse outrages must the poor peasant submit, for fear of still greater persecutions in case of complaint. Christians have more to bear than Moslem neighbors; they are inferior beings—"infidels," "Christian dogs." The meanest Mohammedan is considered better than they. A Christian may not eat with a Moslem; he must not enter their houses with moist clothing. If struck by a Mohammedan he dares not strike back. In the courts he is not considered their equal; his life and property are not equally secure. Should a Mohammedan, for example, take a fancy to the daughter of a Christian, even at the tender age of 7 or 10 years, he will take her to his harem. An appeal to the governor would avail nothing, as it would simply be answered by the statement that she has declared to turn Mohammedan. She is lost to her family and religion forever, and should the parents ever so much argue that the child is too young to decide upon her own religion, or that she in all probability has been cajoled or frightened into making the change, or should the parents plead ever so much to be allowed an interview with her for just a few moments—she remains where she has been taken and grows up an inmate of a harem!

By Persian law all converts to the Islam may claim a lion's share of their father's estate. It therefore pays indigent Mohammedans well to entice young daughters of well-to-do Christians away from their homes.

Here is another instance: The governor demanded from a merchant an amount far in excess of the just taxes. The merchant refused. The result was that the governor took away all his property. To seek redress,

the merchant petitioned the Shah and graciously received a royal order to the governor to have his possessions restored to him. Full of cheer and good hope the merchant traveled back and presented the written order to the governor. After reading the decree the governor looked keenly at the man for a moment, and then exclaimed, derisively: "Ha! You thought you could frighten me by reporting me to the Shah! You are indeed a brave man. Little did I expect you to be a man of so much courage. But so brave a man must needs have a brave heart. This brave heart of yours I must see, so as to learn courage from it." Then in a subdued tone he gave the order to his servants: "Take out that man's heart." The servants immediately fell upon the merchant, slew him on the spot, tore out his heart and presented it to the governor on a tray.

Counts and lords are the most immoral class of people in all Persia. They are illiterate, know nothing of geography, mathematics or political economy, though most of them can read and write their own language and have a limited knowledge of local history. It is not at all surprising that such indolent, voluptuous people grow immoral, for among them it is considered a disgrace to do work of any kind.

SHAHR AND THE URF.

Persian law is divided into two departments—the Shahr and the Urf. The former is administered by the Mollahs, or priests, and is based upon the Koran. The latter is the oral law administered by secular judges, who decide cases in equity and traditions, or precedents orally handed down.

As the Urf is administered independently of the Shahr, an increase of powers would gradually result in the extinction of the latter. It is undoubtedly the aim of the government to bring about such a change, as one of the most important factors in promoting the elevation of Persia to the plane of modern progress, but any effort in this direction can be pursued only with great shrewdness and caution, for the Mollahs are naturally violently opposed to any abridgement of their power. In a general way the Urf takes cognizance of criminal cases and the Shahr of civil ones. The criminal is tried before the hakem or ket-hodah of a town or village; in the awarding of penalties, however, he follows the rule prescribed by the Shahr so far as they have not passed into desuetude.

Sometimes a criminal case is appealed directly to the governor of the province or to the Shah himself. This is especially the case if one

of the parties involved is in any way connected with the government. The Shah or the governor concerns himself little with the law in such events, but decided at once, and with a word, a gesture, decrees retribution or reward. But although all questions not of a civil nature are by custom relegated to the decision of the Urf, it is not uncommon for the judge to allow a case to be appealed to the Shahr when it is of special difficulty, or when the rank of the party is such as to make him dread the consequences of his decision. Any decision rendered by the religious expounders of the Shahr is accepted without demur as final; the sacredness of the Shahr and the sanctity of those who administer decisions based upon it make it impossible to dispute the decisions of that august tribunal. While, therefore, the Urf occupies a prominent place in the administration of justice, the Shahr continues by far the most important legal authority in the land, and it is by a study of that code and the methods of administering it that one can alone form any correct conception of the administration of justice in Persia.

The Shahr consists of a vast collection of dicta applying to every conceivable situation in life. Like the theocratic codes of other Musselmans it is based on the Koran, but differs from them in the fact that it is enlarged and fortified by the opinions of the twelve Holy Imams, these Imams being considered by the Sheahs to be the true caliphs and their opinions having scarcely less weight than if delivered from the Almighty.

Early in the rise of Mohammedanism it was the custom of the disciples of the Prophet to have recourse to him for explanation or expansion of the vague declarations of the Koran. After his death these commentaries were generally transmitted orally, and were called traditions, becoming in time very voluminous, so that it was necessary to reduce and codify them, adding opinions regarding the more obscure enactments. Hence the authority of the Holy Imams. The code of Persia treats of religious rites and duties; of contracts and obligations; of matters relating to the person; and of laws relating to cheese, meats and drinks, legal procedure, and the specifications of penalties both from a religious and a civil point of view. Many of the laws of the Shahr are based on sound reason, and in their application are not unlike the laws of other countries.

Some of the features of the Shahr are as follows: Any man is forbidden to say his prayers in the presence of any woman who, either at his side or before him, are also praying, whether praying together with him or alone; and without regard to the character of the woman, whether

she be wife or within the forbidden degree of kinship, or a stranger. If the woman is behind the man at such distance that in prostrating herself she cannot touch his feet, then the man also may do his praying.

One should avoid praying before an open fire, before the painted or graven figures or images of animate objects, or the stable of horses, asses or mules; but it is permitted in a sheepfold. One is forbidden to pray in an apartment wherein there is a fire-worshiper; the presence of a Christian or a Jew is unimportant. One should avoid having an open book before him, and should not pray before an overhanging wall or in a room where there is a *pot de chambre*.

"He who is dumb must wag his tongue while mentally repeating his prayers. The spot where the forehead should touch (during the genuflections of prayer) should be on the same horizontal plane on which the feet rest; nevertheless, one may exceed this line by the thickness of one brick or more."

Such are a few examples of the 549 laws respecting religious worship. The regulations concerning fasting and pilgrimage number no less than 1,102.

The law of sales includes 625.

"It is permissible to sell a piece of cloth or of land simply by a general exhibition of them to the purchaser, without obliging him to make a minute inspection."

Proof by taste or smell is indispensable when the object of sale is eatable or smellable. Articles of such a nature that they cannot be tested without breaking them—such as nuts, melons or eggs, may be sold in ignorance of the condition of the contents; and in the event of the purchaser finding them defective, he has the right to interest and damages, but not to a return of the article.

"It is not permitted to sell fruits on the tree before they are shaped, that is, before the kernel is formed, but when they have reached that state they may be sold.

"After it is matured, fruit may be sold with or without the tree. It is not permitted to sell the fruits green in color (at maturity) before they become green."

It is recommended to the purchaser of a slave to change his name; to cause him to eat sweetmeats at the time, and to offer alms. One should avoid counting or weighing the purchase money for a slave in his presence. Slaves are thought a great deal of in Persia. As a rule masters are very kind to them, so that not seldom one may hear a master addressed by his slave with "My father," and the master in replying will

call him "My son." Slaves are well taken care of in clothing and nourishment. They differ in color and value. The "Habshi" are the most expensive; the "Somali" range next in price; the Negro slave being the cheapest in price, and only employed as cooks. One good "Habshi" will bring \$250; a good "Somali," \$150, while the market price for the best among the Negro slaves, which are taxed according to their strength, is but \$70.

Not less than 1,412 different chapters are used in the Shahr for subjects on marriage and divorce, besides a large number on concubinage, slaves and rearing of children.

The prophet hath said, "Marry and establish a family;" the most wicked among the dead are the celibates; he who desires to contract a marriage should seek after a woman combining four requisites: legitimate birth, virginity, prolificness and chastity." One should not be content with beauty and riches; it is even forbidden to marry with these points alone in view. Marriage should not be consummated while the moon is in the sign of the scorpion; during an eclipse of the moon; on a day when there will be an eclipse of the sun; at noon; towards the end of twilight; during the last three days of the month;* between dawn and sunrise; during the first night of each month, excepting the month of Ramazan; during the middle night of the month; while on a journey; in a tempest, nor during an earth-quake.

When marriage is being proposed to a maiden, her silence is equivalent to a consent. The consent of a widow, however, or a divorcee, must be audibly pronounced to be legally valid. Any man may form as many temporary marriages as he chooses. If the husband desires one of his wives to accompany him on a journey, the selection is made by casting the lot. Husbands are recommended to treat all their wives alike.

Divorce is pronounced by a husband in the presence of not less than two witnesses. In doing this, one of three statutory formulas must be used, any other version, though expressing the intention ever so clearly, are invalid. He must either say "Ente talekun," (thou art divorced) or "Felanet talekun" (such a one is divorced), or "Hazeet talekun" (this person is divorced). The Arabic formula must always be used.

There are also three kinds of divorce, one by virtue of which the husband cannot take back the divorced wife; one with this privilege reserved; and the temporary divorce, for the purpose of proving whether

*The last three days of a month are called el mohak, which signifies the moon is below the horizon.

the woman is pregnant by a husband from whom she was previously divorced. The irrevocable divorce is brought about when a husband pronounces the formula of divorce upon a wife whom he has twice before taken as his wife again. The temporary marriage is an institution peculiar to Persia and abhorred by all Mohammedans elsewhere. The Shahr defend it on the plea that it was not prohibited by the Prophet, and consequently must be right, according to a fundamental principle of their law that whatsoever is not prohibited by law is allowed. The most important feature of the temporary matrimony, however, is the dowry paid by the husband; without this parents would scarcely permit their daughters to enter into it. Four conditions are indispensable to the legality of such a marriage—the contract, the personal conditions, the dowry, and the stipulated time for which the marriage is contracted. The contract is legal and binding only when it has been drawn in legal form before or by a Mollah. As to the duration of such a temporary marriage the law provides no limit, the matter being settled by mutual agreement; it may be for a fraction of a day or for ninety-nine years; it may even antedate the day when the contract is written if so desired by both parties.

Penalties for fornication, adultery, sodomy and similar vices are very severe, lapidation being the most common upon repetition of the last named, and for the conviction of the first named even after the first offense. Not less than 395 chapters treat of the laws of procedure. To administer the Shahr a judge must be of legal age, sound of mind, faithful in performing the duties of the Islam, of reputable life, of legitimate birth, well instructed and of the male sex. He should also be endowed with a good memory, for one who lacks this faculty is incapable of properly exercising judicial functions.

The principle which regulates the Mussulman's connubial life he expresses when upon any occasion, but most often before his marriage he will say to his wife: "It is my privilege to love many women, and it is your duty to love only me. Now attend thou to thy duty and I will see to my privilege." Taking a walk with his wife a Mohammedan would be disgraced should she go before him or by his side; she must obediently follow behind. For wife murder a man can be fined a sum of money, but the law will not find him guilty of homicide, as woman is not considered equal to man before the law. A man meeting a woman anywhere in public or private will not salute her, but the woman is expected to greet him with a courteous nod.

LAND (ARABICARZ).

The following are some of the principal rules of Muslim law relating to land: (1) Tithes or Zakat on lands. Upon everything produced from the ground there is due a tenth, or ashir, whether the soil be watered by the annual overflow of the great rivers, or by periodical rains; excepting upon articles of wood, bamboos, and grass, which are not subject to tithe. Lands watered by means of buckets or machinery, such as Persian wheels, or by watering camels, are subject to only half tithes.

(2.) Conquered lands become the property of the state. Those of idolators remain so. Those belonging to Jews or Christians, or Fire worshipers, are secured to the owners on payment of tribute. Those who afterwards embrace Islam recover their property, according to ash-Shafi'i, but not according to the Hanifah school. Upon the Muslim army evacuating an enemy's country, it becomes unlawful for the troops to feed their cattle on the land without due payment.

(3) Appropriation for religious uses. Land may be so appropriated; but if a person appropriate land for such a purpose and it should afterwards be discovered that an indefinite portion of it was the property of another person, the appropriation is void with respect to the remainder also. The appropriation must also be of a perpetual and not of a temporary nature.

(4) The sale of land is lawful. In such sales the trees upon the land are included in the sale, whether specified or not; but neither the grain growing on the ground, nor the fruit growing on the trees, are included, unless specified.

(5) Claims against land must be made by the plaintiff, defining the four boundaries and specifying the names of each possessor, and the demand for the land must be made in explicit terms. And if the land has been resold, a decree must be given either for or against the last possessor, according to some doctors.

(6) Land can be lent, and the borrower can build upon it, but when the lender receives back his land, he can compel the borrower to remove his houses and trees. Land lent for tillage cannot be resumed by the lender until the crops sown have been reaped. Abu Hanifah maintains that when land is lent to another, the contract should be in these words, "You have given me to eat of this land."

(7) A gift of land which is uncultivated cannot be retracted after houses have been built on it or trees planted. If the donee sell half of

the granted land, the donor in that case may, if he wishes, resume the other half. If a person make a gift of land to his relative within the prohibited degrees it is not lawful for him to resume it.

(8) The Ijarah, or rental of land, is lawful, but the period must be specified, otherwise the rent may be demanded from day to day. But a lease of land is not lawful unless mention is made of the article to be raised upon it, and at the expiration of the lease the land must be restored in its original state. A hirer of land is not responsible for accidents; for example, if in burning off the stubble he happens to burn other property, he is not responsible for loss incurred.



PLOWING WITH OXEN.

(9) The cultivation of waste and unclaimed lands is lawful, when it is done with the permission of the ruler of the country, and the act of cultivation invests the cultivator with a right of property in them. But if the land be not cultivated for three years after it has been allotted, it may again be claimed by the state.

(10) If a person be slain on lands belonging to anyone, and situated near a village, and the proprietor of the land be not an inhabitant of the village, he is responsible for the murder, as the regulation and protection of those lands rest upon him.

MODES OF PUNISHMENT.

The prisons are frequently cellars, underground, without windows, damp and infested with flies. They are seldom ventilated.

These pits, or prisons, are long and narrow and have each a heavy timber reaching across the middle, on which chains of iron are fastened to secure prisoners. The floor is made of clay and there is no means of admitting light or fresh air into these dungeons, which in consequence are full of all kinds of vermin. There is no bed or furniture. The government does not feed the inmates; their friends bring bread and throw it to them, and some of this is even sometimes picked up by the jailor and kept for his own nourishment. No men are allowed to visit the prisons, but wives or daughters may purchase this privilege by paying a fee to the jailor. The torture of prisoners is regulated according to the nature of their crimes. The common method of torture for thieves,



A CHAINED GANG

robbers and murderers, is to put the bare foot of the criminal in a vise, and squeeze it until he cries in agony. If he gives the jailor some money, or promises to give some the next time his friends visit him, the pressure on the foot is lessened. If a man goes to jail wearing good clothes, the jailor often exchanges his own poorer suit for the good ones.

Hanging. This sentence is executed much as it is in this country. The gallows consists of two posts with a crossbeam on top from which the criminal is suspended by means of a rope fastened around his neck.

Vaults. These are built of brick in the shape of a barrel and as deep as a man's height. A man who is sentenced to this form of punishment is brought and placed in the vault with his head exposed. He is then

plastered down with mortar all around him. This hardens and he is squeezed to death.

Cutting off the hands. A bad thief when caught for the first time may have one of his hands taken off. Should he not stop stealing then and should he be caught a second time his other hand may be cut off.

Cutting off an ear. This is a very simple and insignificant form of punishment, inflicted also by the executioner.

Torturing. In order to exact a confession of guilt or have a prisoner turn states evidence this punishment is employed.

Whipping. In this they lay the criminal down. One man holds his feet, another, his head, while one stands on each side of him and beats him on his back by turns. When their switches break they take others, for there are always a supply of them kept in the magistrate's court yard in a pool of water to keep them soft. When they have whipped the criminal long enough to satisfy their ideas of justice they fine him and let him go.

EXECUTOR (Arabic Wasi),

a term also used for the testator; wakil'ala'l wasiyah. An executor having accepted his appointment in the presence of the testator, is not afterwards at liberty to withdraw, and any act indicative of his having accepted the position of executor binds him to fulfill his duties.

A Muslim may not appoint a slave, or a reprobate or an infidel as his executor, and in the event of his doing so, the Oazi must nominate a proper substitute. But, if none of the testator's heirs have attained their majority, a slave may be appointed as executor until they are of age.

If joint executors have been appointed and one of them die, the Oazi must appoint a substitute in office.

In the cases of infants or absent heirs, the executor is entitled to possess himself, *pro tem.* of their property, but he cannot trade with his ward's portion.

If a person die without appointing an executor, the next of kin administers the estate, and it is an arrangement of Muslim law that his father is his executor and not his eldest son.

CRUELTY.

A striking instance of the cruelty of Muhammad's character occurs in a tradition. "Some of the people of the tribe of 'Ukl came to the prophet and embraced Islam; but the air of al-Madinah did not agree with them, and they wanted to leave the place. And the prophet ordered

them to go where the camels, given in alms, were assembled, and to drink their milk, which they did, and recovered from their sickness. But after this they became apostates, and renounced Islam, and stole the camels. Then the prophet sent some people after them, and they were seized and brought back to al-Madinah. Then the prophet ordered their hands and feet to be cut off as a punishment for theft, and their eyes to be pulled out. But the prophet did not stop the bleeding, and they died." And in another it reads, "The prophet ordered hot irons to be drawn across their eyes, and then to be cast on the plain of al-Madinah; and when they asked for water it was not given them, and they died."

HIGHWAY ROBBERY (Arabic *gat'u*).

Persian *rahzani*. Highway robbery is a very heinous offense according to Mohammedan law, the punishment of which has been fixed by the *Our'an* (Surah v. 37): "The recompense of those who war against God and His apostle and go about to enact violence on the earth, is that they be slain or crucified or have their alternate hands and feet cut off, or be banished the land." According to the *Hidayah*, highway robbers are of four kinds, viz. (1) Those who are seized before they have robbed or murdered any person, or put any persons in fear. These are to be imprisoned by the magistrate until their repentance is evident. (2) Those who have robbed but have not murdered. These are to have their right hand and left foot struck off. (3) Those who have committed murder, but have not robbed. These are punished with death. (4) Those who have committed both robbery and murder. These are punished according to the opinion of the magistrate. If he please, he can first cut off a hand and foot, and then put them to death by the sword, or by crucifixion, or he may kill them at once without inflicting amputation. If any one among a band of robbers be guilty of murder, the punishment of death must be inflicted upon the whole band.

EXECUTION.

The Muhammadan mode of execution is as follows:—The executioner seizes the condemned culprit by the right hand, while with a sharp sword or ax he aims a blow at the back of the neck, and the head is detached at the first stroke. This mode of execution is still, or was till lately, practiced in Muhammadan states in India.

If an Oazi say, "I have sentenced such a person to be stoned, or to have his hand cut off, or to be killed, do you therefore do it;" it is lawful for that person to whom the Oazi has given the order to carry it out.

And according to Abu Hanifah, if the Oazi order the executioner to cut off the right hand, and the executioner willfully cut off the left, he is not liable to punishment. But other doctors do not agree with him.

The modes of execution used by the Persian Government are still barbarous in the extreme. Male convicts are put to death either by being blown from the mouth of a cannon, or by having their jugular arteries severed, or by being nailed to a wall. Women are sentenced to have their heads shaved, their faces blackened, then to take a bare back ride on a donkey through the principal streets of a city or village, and finally to be put into a bag and beaten to death. Others are executed by putting them in a nude condition into a bag full of cats, who will speedily scratch and bite them to death.

Any prince of the royal family has authority to pass the death sentence upon his subjects. When occasionally an intimate friend of the ruler is appointed governor, the king will add a knife as a present, transmitting thereby the power of passing the death sentence. Every prince, mayor or governor having this authority keeps two executioners, uniformed in scarlet walking on before their master whenever he promenades through the streets.

Whenever a convict is to be executed, he is taken from his prison cell handcuffed and a chain about his neck, escorted by a guard of soldiers with fixed bayonets. He has probably spent several months in his dungeon, and naturally looks haggard and worn, unclean and unshaven, his clothes hanging about him in rags. The executioner, in his scarlet uniform, walks a few steps in advance, a large sharp knife in his hand. Thus they proceed to the public square, and in the presence of a crowd of eager spectators the victim is ordered to kneel down. The executioner now steps behind the convict and with a single stroke of the keen blade severs the jugular vein, and another soul takes its flight, having completed its part in life's drama. In some places criminals are executed by burying their whole body, their head only excepted, in a casket of cement; this will soon set and harden around the body, and soon cause death.

An intoxicated Mohammedan, when found on the street noisy and abusive, is arrested, a cord or twine several feet long is drawn through the dividing membrane between his nostrils, and he is led publicly along the street by the executioner. The culprit soon gets sober, and is very

much ashamed. As the executioner passes along the streets with him, shopkeepers give small sums of money to the former.

Men of a very quarrelsome and combative disposition are punished by having their feet tied to a post with the bare soles upward. These are then whipped until they bleed profusely, and sometimes the nails are torn from the toes. This frequently causes the victim to swoon away, becoming entirely unconscious under this terrible maltreatment.

Christians and Jews according to Persian law are not subject to decapitation, as they are considered unclean by the Mohammedans and not sufficiently worthy of this privilege. The most severe punishment is when a prince is deprived of his eyesight. Lords and counts are executed in two ways: the Shah will send him a bottle of sherbet, which is a sweet drink, but in this instance contains a deadly poison, and which he is compelled to empty; or the governor dispatches a servant to wait upon the criminal while taking his bath, and in doing so has orders to cut the veins in the criminal's arms and cause him to bleed to death.

What a contrast in the modes of punishment and their application between Mohammedan and Christian countries! The kind of punishment inflicted on criminals in any country is truly characteristic of the prevailing religion. A religion based upon love and charity will deal with its criminals effectively, but humanely and not in a barbarous manner.

BASTINADO.

The mechanical part of a bastinado is a pole, called a "Pellek," about eight feet in length, with a transverse handle at either end and loops of rope or leather in the middle. The man to be bastinadoed is laid back downward on the ground and, after his shoes and stockings are removed, his feet are passed through the loops. The pole is held by two soldiers at nearly the length of the man's legs from the ground, and by them it is turned until his ankles are so tightly secured that he cannot writhen out of them. In turning the pole the soles of the feet are brought upward, making them a fair mark for the flogger. Close by will be a large number (usually hundreds) of sticks with which the victim's feet are to be beaten. They are ordinary willow wands five or six feet long. The bark is left on, and the willows are kept wet to prevent them from breaking easily. Two or more expert floggers, clad in scarlet coats, bound in black, the uniform of the Shah's executioners, take their places near the pole, each armed with a stick with which they in turn belabor the victim's soles until the stick is broken. Before the thrashing is



BASTINADO.

commenced the victim is adjured to confess. If he does not the torture is kept up until he does, or until the supply of sticks gives out. After 200 or 300 sticks are worn out before a confession is secured, although the torture often results in death, if the victim is aged or sick. All Persians are liable to this punishment, from the prime minister downward. The minister of finances was on one occasion given 400 lashes.

The bastinado is by no means the only mode of torture used in Persia to make criminals confess. Needles are run under the finger-nails of some prisoners until a confession is extorted, and it is a practice to cut gashes in the soles of a prisoner's feet, inserting therein broken glass, so that it is impossible for him to run away. Such punishments have been in vogue for ages, notwithstanding the fact that the late Shah years ago issued a firman prohibiting the torture of criminals.

DISFIGURING EVIL-DOERS.

For ordinary crimes in Persia, the punishment is personal disfigurement. The evil-doer who is caught in his evil-doing is marked for life. For the first offense at highway robbery, the prisoner may lose some of his fingers. For a second offense he is likely to lose a hand. The traveler passing through Persia for the first time is astonished at the number of maimed and half-blind men whom he meets on the caravan trails. The writer has seen one man in Persia who, as a result of persistent wrong-doing, had lost a hand, a foot, an ear and an eye. With all that he was pointed out as a person to be avoided.

Apart from the affliction of pain as a means of extorting confessions, there is another well-defined reason for the torture of criminals. It is intended that corporal punishment shall be a warning and an example to other evil-doers. It is for this reason that the severed hands, fingers and ears of convicted men are thrown into one of the principal streets to horrify men going about the ordinary affairs of business.

HOW THE HEADS ARE CUT OFF.

Decapitation in Persia has lost some of its old-time picturesqueness. In thinking of a decapitation, one naturally pictures a scene in which the executioner, posed in a theatrical attitude, swings aloft a glittering scimitar, and with "one well-directed blow" strikes off the victim's head. In Persia to-day one finds that sort of thing only in picture books imported from the Christian west. As a matter of prosaic fact, the victim's head is hacked off with a short knife. To be even more exact, the head is very rarely actually hacked off. Usually the executioner is satisfied

with hacking open two or three large veins of the throat, and letting his man bleed to death. The traveler loses a great many illusions in a journey through Persia, and this is one of them.

CLIMATE AND PRODUCTS.

The great extent of the country naturally implies an extremely varied climate. Cyrus the Great made this remark regarding the climate of his empire: "The people perish with cold at one extremity, while they are suffocating with heat at the other.

Persia may be considered to possess three climates: that of southern Dashtistan, one of the elevated plateau, and a third of the Caspian provinces. The spring and fall of the year are rainy seasons, but perfectly beautiful, while the summers are long, dry and hot, but not unpleasantly so excepting at midday. The atmosphere is clear and pure at all times.

The cultivated soil of Persia, wherever there is an abundance of rain or possibility of irrigation, produces an immense variety of crops. The best wheat on the surface of the globe is grown here, other characteristic products being barley, rice, cotton, sugar cane, tobacco, millet, potatoes, sweet corn, cabbage, and all other garden vegetables found in other countries.

Great care has been taken to have brooks and streams, whether natural or artificial for the purpose of irrigating the land, lined on both sides with shade trees. This is most especially the case in Oroomiah Plain, so that this part of Persia has been named by travelers the Paradise of Persia. Wooded lands are found south of the Caspian Sea and one large forest in the vicinity of Shiraz. These forests are of very dense growth and contain oak, beech, elm, walnut, sycamore, ash, yew and juniper trees.

The mineral wealth of Persia is as yet undeveloped, excepting some modest efforts in coal, copper, iron and lead mining. The forests of the Elburz Mountains are infested with wild animals, such as wolves, tigers, jackals, wild boars, foxes, and the Caspian cat. Deer of every variety inhabit some of the mountains; lions and leopards are found in Mazandaron. Among the domestic animals are the horse, camel, buffalo, cow, ass, donkey, mule, sheep, dog, cat, etc. Persia is the home of the famous fat-tail sheep and produces also the much coveted lamb fur worn by ladies and called the Persian fur. Here also are found fine Arabian horses which may be termed the Oriental limited passenger trains or flyers, while the donkeys, mules and camels perform in the east the functions of western freight lines. Persian horses have always been

celebrated as the finest in the east; they are larger and more handsome but not so fleet as those of Arabia. Sheep are one of the main sources of wealth in the country.

Among the flowers in Persia are the marigold, hollyhock, white lily, violet, tulip, chrysanthemum and roses of many kinds. The latter are cultivated in fields for the trade and the manufacture of "golab" or attar of roses.

Poultry is good and plentiful. There are fowls, geese, ducks, turkeys, guineas, partridges, quails, doves, pheasants, as well as hawks, flamingoes, crows, swans, storks, herrons, owls, cuckoos, hoo-poes and bul-buls or nightingales.

We find various views as to the location of the Garden of Eden. The latest and wildest theory is its location at the north pole, upon the assumption that in the lapse of ages the earth has gradually cooled so that the first suitable place for man to live was in the Arctic Zone.

Persia, however, has the earliest and most reasonable of all claims. Our land is a natural center. The Tigris, Euphrates and other rivers of the Paradise of Eden still flow and the identity of these streams alone should banish all doubt. The very odors of the forest are of singular fragrance. Here bloom indigenous plants of great variety and hue, which refuse to lend their beauty and fragrance to any foreign clime. Numerous birds, too, of peculiar beauty, adorn and enliven the enchanting landscapes. The number of various kinds of birds, which breed on the great plain, is so prodigious as to seem almost incredible to those who have not seen them. Do not all these natural and scenic characteristics bear evidence of these primitive ages?

From the plateau at the foot of Mount Ararat arise the sources of the rivers of Western Asia. The Tigris, the Euphrates, the Aras or Araxes, the Cyrus (Kur), the Acampis and the Halys. The first two with deep and rapid waters flow southeast into the Persian Gulf. The Acampis, supposed by some to be the Pison of the Bible, rising from the southwest of Erzurum and fed by various streamlets, sweeps with a strong and smooth current toward the Black Sea. The Araxes (perhaps the Gihon of the Bible), takes its rise from the side of Bingol or "the mountain of one thousand lakes" winds through fertile regions and mingles with the Cyrus; and then both sweeping northward and again southward through the plain of Moghan, discharge eastward into the Caspian Sea by three mouths, being navigable up to the point of junction. The name of the river is supposed to commemorate Araxes, whose son was drowned in the rapid waters. Xenophon, however, traces its derivation to Ar-ax,

or "holy water" its water being sacred to the sun. This stream possessed different names at different periods, commemorative of various events. The Halys, or the modern "Kizil-Irmak is the most westerly of the rivers. It springs from a verdant region at no great distance from the Euphrates and flows with rapid volume into the Black Sea.

The volcanic soil of the country is of surpassing fertility, and yields abundant crops of wheat, barley, apricot, maize, tobacco, rice and other minor products. Here are raised also the mulberry, cotton, grapes and a dye called yellow-berry. Beautiful vineyards, smiling gardens, orchards and groves abound in many parts of the country, especially in the valleys, where luxuriant vegetation gladdens the heart of the lover of nature. Melons, figs, granates, and trees of oak, pine, ash, walnut, apple, peach and chestnut abound.

Mineral springs, both hot and cold, abound. In my travels through the country I have seen many of them gushing from the ground with great force from between the strata of limestone. These hot springs are another evidence of the subterranean activity of the region. From all over the country people who suffer from any ailment repair to these waters, whose medicinal properties are of great reputation.

MOUNT ARARAT.

As has been mentioned, Mount Ararat is the nucleus of the river and mountain systems, standing high and hoar midway between the Black and Caspian seas. It is the center of the world. It is a mountain rich with events of undying significance to mankind. Around its base legends and traditions, true and fabulous, hold perpetual sway. Today it is a mighty boundary stone of three great empires—the Turkish, Russian and Persian. It has two summits, seven miles apart, the greater at the northwest extremity and the lesser toward the southeast. The snow-clad summit of the greater Ararat is wrapped in clouds during most of the day. These float away at nightfall and leave the snowy crown clear and distinct against the starry sky. A more rugged and awe inspiring view is obtained from the northeast than from any other point.

No one can do Ararat justice; every turn gives a new picture. Its beauty is unrivaled by any other mountain on earth. It is truly "the sublimest object in nature." Its snow crowned peak, rising from the plain of Araxes, rears itself in solemn majesty above the sea of vapor into the regions of eternal winter, perpetually covered with ice and snow, and ruling over the clouds and the storms. It is a picture of mingled sublimity and beauty—calm, cold, majestic.

One is filled with awe as he watches the mellow radiance of the moon, the changing hues and shadows of the venerable mountain, or hears the thundering sound of falling ice and rocks from its stupendous heights. The mass of snow on its summit, 14,000 feet above the sea, never dissolves, and is one of the phenomenal features of this mountain, exceeding in quantity that of either the Alps or the Caucasus, as the former average 9,000 feet and the latter from 10,000 to 12,000 feet in height. The people consider the ascent of Ararat a miracle. They regard the mountain with superstitious awe, and believe that it still contains the relics of the ark, unchanged by time or decay, and that in order to insure their preservation a divine decree has made it inaccessible to mortal approach. The Tartars and the Turks of the neighborhood imagine its summit to be the abode of the "devil" and of wild ghosts, and they fear to approach too near its top. Morier himself declares "No one appears to have reached the summit of Ararat since the Flood." However, Dr. Friedrich Parrot of the University of Dorpat, after several unsuccessful attempts, finally gained the summit in September, 1829. He is considered the first mortal since the Deluge, who has ever ventured amid the ice and snow of the isolated peak.

The term Ararat is used in ancient annals of sacred and secular history for the entire country of Armenia, and not for the mountain itself. Anciently even the inhabitants were known as the people of Ararat. It was not until late years that the name came to be limited to the mountain itself. This misunderstanding has led some to erroneous conclusions and superstitions. Nothing could be more absurd to a native than the idea that the ark rested on the very top of Mount Ararat.

Many criticisms have been made concerning the ark on Mount Ararat, as though that historic craft had actually rested on its very peak. Such absurd ideas indicate a lack not only of knowledge, but of a proper and common-sense understanding of a simple biblical narrative. The geographical unit is the mountain range, and with the mountain ranges the study of geography should begin. From them a scientific nomenclature can most easily be constructed. How precise and clear is the statement of the Book of Genesis: "The ark rested upon the mountains of Ararat"—not upon Mount Ararat. There are scriptural references in 2 Kings xix:37; Isaiah xxxvii:38. In these parallel passages allusion is made to Adrammelech and Sharezer, who, having assassinated their father Sennacherib, "escaped into the land of Ararat." The prophet Jeremiah (in Jeremiah ii:27), summoning the nations for the overthrow of Babylon, calls "together against her the kingdoms of Ararat, Minni,

and Ashchenaz." Thus sacred and secular writers concur in speaking of not only a mountain, but of a range, a land, a kingdom, an army, and a people of "Ararat." Does the critic suppose that the horses and mules of Ararat were reared on the icebergs of an isolated peak? They were seen in the markets of Syria. Had they wings that they could fly where a donkey could not climb? An army of Araratians helped Cyrus in the overthrow of Babylon. Did they come on a toboggan slide from the regions of everlasting snow?

"Ayrarad," coincides with the Persian text, which is frequently employed in ancient historical documents, denoting that the name Ararat was identical with the whole country of that region. St. Jerome himself always identified Ararat with the plain of Araxes, where the mountain reposes.

Again, the window of the ark is described in Genesis as being above; so that when "on the first day of the tenth month the top of the mountains came forth;" Noah would most naturally have been looking upward to see what was above the ark. Therefore, the extreme cone, the highest pinnacle of Ararat, was not the resting place of the deluvian ark, but in all probability a much lower part of the Ararat range.

WINES OF PERSIA.

The wines of Persia are red and white; the former has a body and flavor resembling burgundy, and is grown chiefly in the north of Persia. The best white wines are those of Shiraz and Hamadan; each has a distinct and delicious flavor and bouquet of its own. These wines are made by the Armenians, Nestorians and Jews, for the Faithful are forbidden either to drink or to make wine. They have ways of evading the former prohibition, but the latter ordinance is more difficult of evasion and practically carries with it the prohibition of commerce in wines, yet this difficulty might easily be overcome by a little quiet diplomacy, as I have good reason for believing. But the manufacture of Persian wines leaves much to be desired. I am convinced, however, that if European experts, taking advantage of the low cost of labor in Persia, should go to that country and seriously enter into the task of preparing and exporting Persian wines, Persia would soon rank among the great wine-producing countries of the world.

Mohammedan followers are not to salute those who drink, nor to marry those who are intemperate, nor to sit at the table where there is wine. Some one asked Ali how strict they should be regarding strong drink. Ali answered that if one drop of wine should fall in a well and

the well should be filled up with earth and after a hundred years had passed away a sheep should eat grass growing on that spot, he, Ali, would not eat of that flock. Again, Ali, the son-in-law and cousin of Mohammed, said that if there was a caravan of camels reaching from the north pole to the south pole and the last camel in the caravan should have wine on his back, that he, Ali, would not take hold of the bit of the head camel. Mohammed said that in hell there is a valley in which there burn 1,000 loads of wood every day; there is a house in that valley and in that house a box, and in that box there is a fiery snake which has 100 heads and every head has 100 mouths and every mouth has 100 teeth and every tooth has 100 stingers and every stinger has 100 poisons. The



CULTIVATING THE VINEYARD.

people asked Mohammed: "Who will be punished there?" and he answered: "Those who are intemperate." They classed the Jews as an inferior people, yet Mohammed said that it was easier for a Jew to enter Heaven than for a person who drank wine. If a person drinks wine at night, God will look upon him with his bad eye* until morning; also his prayer will not be heard for forty days and forty nights. But lately the opium has been introduced in all parts of Persia, whereas the Mohammedans are becoming more slaves of it.

*The Mohammedans believe that God has two eyes, one good the other evil, that with the good eye he watches over the Mohammedans, with the evil eye over the Christian and all non-Mohammedans.

Drunkenness (Shurb) denotes the state of a person who has taken intoxicating liquor, whilst sukr implies a state of drunkenness. Wine of any kind being strictly forbidden by the Muslim law, no distinction is made in the punishment of a wine-drinker and a drunkard. If a Muslim drink wine, and two witnesses testify to his having done so, or if his breath smell of wine, or if he shall himself confess of having taken wine, or if he be found in a state of intoxication, he shall be beaten with eighty stripes, or, in the case of a slave, with forty stripes.

THE CONDITION AND NEEDS OF PERSIA.

Persia in the past has been the scene of great historic advents. As a land of Oriental splendor it has appealed to the imagination of the Western world. Persia to-day suffers by the contrast. Though much reduced in territory, it is still an extensive domain. Notwithstanding the wide extend of territory and the variety of climate possessed by Persia it has been for some centuries in a state of weakness. It is but a shadow of the Persia of the past. Its population is small and sparse. Even its most fertile plains have no such diversity of population as is found in India or China. The total population is estimated at ten millions, of whom two millions are nomads. The cultivated parts of Persia are rich and productive. When irrigated it is only necessary to tickle the soil with a hoe and it will laugh into harvest. Its wheat has been pronounced the best in the markets of the world. It produces also rice, barley, millet, and maize. Its gardens are famous. Its grapes and peaches are most delicious, and are on the average better than any I have known. Grapes in a bunch are hung in a dry place and kept until March.

The other fruits largely cultivated are the apricot, nectarine, almond, pear, pomegranate, orange, lemon, mulberry, melons, and the fig, all of which are of good quality, while the cherry, apple, plum are of inferior flavor.

The sunflower seeds are used for food on the Caspian coast. Nuts and berries grow wild in the forests. Excellent honey is abundant. Most of the common garden vegetables are now cultivated and a great variety of herbs are used.

Tobacco and opium are extensively grown. Cotton is a good crop and it is stated that enough cotton could be raised in Persia to supply the markets of Western Europe. Flowers, both wild and cultivated, flourish in great beauty and variety. The domestic and wild animals of the temperate zone are also found in Persia. Trout is abundant in

mountain streams and salmon and other fish provide a profitable industry in the tributaries of the Caspian.

A country with such a climate and soil, and perfecting such products, certainly has capability. The uncultivated portion of Persia is desert, much the same as Colorado and California once were. Only irrigation is necessary to produce abundant fertility. Nor is Persia lacking in mineral resources. These are as yet largely undeveloped, but coal, iron, lead, copper, arsenic, mercury, sulphur, asbestos, mica, marble, and manganese are found, and some of them are at present being mined. Gold dust is found in the Jagatia River, and in the naphtha springs near Bushire. The pearl fisheries of the Persian gulf are very productive, while the turquoise mines of Khorasan are pronounced the richest in the world.

The present inhabitants of Persia, like those of Europe, have the advantage of the mixture of blood. Over the lands of the Medes and Persians and Parthians have swept Arabs, Seljukes, Turkomans, Mongols, and Turks in their successive incursions and conquests. Iran and Turan have been commingled. The last hordes from the steppes of Central Asia have left the most distinct mark and retain the ascendancy, the ruling Kajar dynasty being of Tartar-Turkish extraction. The present people is the resultant of the fusion of these many elements through a long series of years. Their physiognomy is a mixed one. Just as the Osmanlis have been improved in beauty by the mixture of Georgians and Circassians, so the Tartar-Turks of Northern Persia have been refined by admixture with the Persians.

In color they are slightly darker than Anglo-Saxons, of medium height, with prominent nose, but on the whole, agreeable features.

Famine and earthquake have had some effects in keeping down the population of Persia. One urgent need is the development of internal improvements. The country must be thoroughly irrigated. Occasionally a summer cloud-burst will cause a flood to pour through the village streets and into the yards, carrying off the sheep and throwing down the walls.

Again, the development of Persia depends upon certain political reforms being accomplished. Official corruption is universally prevalent. Governors, judges and minor officials now must give presents to obtain their appointments and to retain their posts year by year. They have no fixed salaries and consequently live by fees from litigants and even criminals, and otherwise reimburse themselves. The expenses of governors are greatly increased by custom. Their establishments must be on a grand scale and at their own expense. A great retinue and large stables

are needed to maintain the customary pomp. They must provide lavish entertainments daily for many persons. Persia would be highly benefited by a codification of the civil law with a definite code of punishment. Too much is left to the power of the governor, who is both governor and judge. According to his state of digestion the decision may be death or release.

PRODUCTS AND METHODS OF DISPOSING OF THEM.

Dates, figs, pomegranates, peaches, apples, pears, plums, apricots, grapes, and nuts grow in abundance in Persia. The first grapes or fruit of any kind that ripens is taken by the gardener or servant to his master as a gift, whereupon his master gives him a present, saying, "May the Almighty bless you and make you attain the first fruits that you desire." The first fruits are emblematic of new life.

In the grocery stores may be found honey, molasses, cheese, butter, oil, clabber, peas, beans, and rice, together with all the fruits before mentioned, but no canned goods. All such stores are in the hands of the Mohammedans because Christians are an abomination of them so they will not buy any liquids handled by Christians. Should a man go to a shopkeeper early in the morning to buy something that cost only a few cents, the shopkeeper will refuse to take his copper money because he believes that if he should take copper money at the very beginning of the day he would have bad luck all day. On the other hand, if he should be offered silver money early in the morning, he would be very happy because he believes that it will bring him good luck all day.

In the western provinces of Persia, about forty different kinds of the best grapes grow, but they are not quite equal to the grapes that grow along some parts of the Tigris and Euphrates valleys. The grapes, figs, and dates that grow there are not equaled anywhere. The best kinds of honey are also exported from these valleys to all parts of the world, and are used for medicines, but unfortunately this interesting land that served as the cradle of the human race and from which the good tidings of salvation and peace through Christ has spread all over the world is now in the hands of the terrible Turk, who sends out curses instead of blessings. Fine grapes grow in most parts of Persia, but they cannot be exported fresh because there are no railroads. They can be carried for about forty miles on horseback, but when they have been thus carried they soon spoil. From grapes they make both wine and molasses, but the most of them are dried, making raisins. They cover a terrace or side hill with plaster made of clay mixed with chaff and upon this they

spread the ripe grapes to dry in the bright sunshine. When dry they export them by means of caravans to Russia. When persons are gathering grapes, the passers by greet them by saying, "May God give you blessings in your vineyard." When they pass by a man who is plowing they say, "May God give you strength." To both these greetings the laborers reply, "Welcome" or "Thank you." They raise very good wheat, barley, and millet. In order to tell if their wheat is good any year, they chew a few grains to see if it expands and becomes elastic. If so it is good wheat and dough made from it will also expand and rise nicely. But if it does not expand when chewed it is poor wheat.

Watermelons and muskmelons are also raised there, but they require a great deal of work. When a muskmelon is about twice the size of an egg, they bury it while it is still on the vine. By and by it grows so as to come on the surface again and is again buried and so on until it stops growing. They then lay it in the sun until it gets sweet and ready to be eaten.

The raw silk of Persia is divisible into three qualities. First is the *Abrishor*—that is, silk of a super excellent grade; second is the *Gunuk*; third is the *Las*. The first quality is divided into different numbers, according to fineness of texture, gloss, or color.

The carpet trade of Persia is scarcely less important than the silk trade. Its leading features are doubtless so widely known, owing to the fact that so many Persian rugs have reached foreign markets for centuries past.

There is nothing so indefinite as describing a Persian rug, simply as Persian, because there are twenty-five or thirty kinds of carpets that come under that head, each entirely distinct from the others; and unless the specific name is given it is impossible to tell what sort of a rug or carpet is meant. It may be stated in general that the texture of the Persian carpets is more close than that of Turkish carpets, which have a long nap and are thicker. Persian rugs are all made by hand, without a single exception; they are stretched on frames as one would make a sampler, and all the members of a family work on them; a pattern prescribed for that particular carpet is before them, which they follow with more or less precision, according as their fancy suits them. As a rule, considerable license is allowed for the expression of individual taste in working out these patterns; no two carpets are therefore exactly alike, and the owner of an old Persian rug may be reasonably sure that while he may find other rugs resembling his, not one that is absolutely identical

exists. This quality gives them a value similar to that possessed by an oil painting.

The sugar cane grows finely in the Caspian provinces, but no systematic and scientific attempts have been employed to make it profitably productive.

Tobacco, as all know, is among the most prominent products of Persia, so the Persians too have that very injurious habit of smoking, though to their credit be it said they never chew and they use very little snuff. This is the story circulated among them as to the first use of tobacco: Once, many, many years ago there was a very sick man whom the doctors could not cure of his terrible disease, so he was cast out by his relatives into a lonely place where they hoped that he might die, and they in this way would get rid of him. He of course became very hungry, but there was nothing for him to eat. He found a plant, however, growing there, and that he ate because he was so desperately hungry that he could eat anything. By and by he began to like the taste of it, and he felt better, too, so he kept on eating it until he was entirely cured of his disease. He then returned home to his people, who were astonished to see him in perfect health, and asked him what had cured him. He showed them the plant, which was tobacco. It is frequently mentioned in their old legends and songs, showing that while America claims the honor (?) of its introduction into civilized life, yet this noxious weed was known and used in Persia long before the discovery of America and the days of Sir Walter Raleigh.

Every smoking man in Persia must have not only a pipe, but also a piece of flint, a piece of steel, and a supply of punk, or tinder in his pocket to start a fire to light his pipe. This primitive method of starting a fire is still in use there because matches are not yet manufactured there, and when they have to be imported they are more expensive than the punk. If a man who smokes should happen to have no tobacco and should meet a Turk and ask him for a smoke, the Turk, if he himself smokes, would at once ask him to show his pipe, flint, steel, punk, and tobacco bag. Should he find the man in possession of all these things, he would know at once that he is a professional smoker and would give him some tobacco. But if all these things are not found with him the Turk knows that he is only an occasional smoker and promptly tells him to go away, or, to put it literally, he says, "Johanamal," "Go to hell."

HOUSES AND CITIES.

The houses as a rule are built of sun dried bricks, but very few being made of burnt bricks. The homes of the poor contain but one

large room. Some of these houses have rooms built upon the flat roof, which is reached by a flight of stairs built on the outside. Wealthy people live in well-built two-story houses. In cities the houses are built closely adjoining, so that it is possible to walk all over the city on the house tops. This is the common way of traversing in winter when the streets are impassible owing to slush and mud. In some of the large cities such as Teheran, the capital, Isphahan and Shiraz, modern street paving is being introduced. Streets have no names, houses are not numbered, no police patrolmen during the day, no city directory is to be found. All information must be obtained from persons you chance to meet and find able and willing to give it, or else canvass from house to house until you reach your point. There are no newspapers of any kind and of course no advertising is done. As you walk the streets you will hear the call to prayer when the Mollah, three times a day, stands on the roof of a minaret on a mosque and repeats the muezzin. But at times the throng crowding the narrow streets is so dense as to prevent the Mollah from attending to his duty. Then a lord or government official may be seen with a company of from 50 to 200 soldiers, as the case may demand, going up and down the street to open the way for him to pass. Every person must stand still and bowing low push against a wall when an officer passes. A refusal to comply with this custom would put anyone in danger of being whipped to death.

They build their houses in this way: They first dig a foundation. Then they dig up earth and put water in it thus making mud. Then the laborers take off their shoes and stockings and roll up their trousers above their knees and get into this mud and tramp it with their feet, turning it about twice as they do so. By this time it will be all right and will stick together very nicely. They then build a wall of this about four feet high and from three to four feet thick. It will require four or five days to dry. When it is dry they build as much more on top of it and continue in this way until it is the desired height. Of course, such houses never burn down as houses do in this country and the walls of some of them last from fifty to seventy years. When the walls are ready they cover the house by putting first a long heavy beam across the center of it, the ends resting upon the walls, while it is supported in the center of the house by one or two pillars.

Timbers about eight inches in thickness are now placed from this beam or sill to the wall on either side. These are something like joists and are about two feet apart. Upon these joists are placed pieces of

wood something like laths, about two inches in thickness and two feet long. Over all this, first reeds and then grass are placed, and afterwards mud about six inches thick is put over the whole. The mud they carry up on their backs and then tramp it down thoroughly with their feet in order to make it stick well and become smooth. Upon this mud they plaster with the best kind of clay mixed with very fine chaff to keep it from cracking. Roofs are made almost flat, but sloping slightly to one side in order to make the water run off when it rains. This is conducted off by means of a spout. Once every year or two they replaster the roof. On some the different kinds of green grasses grow during the rainy season in the spring and then they look very beautiful, but the summer heat soon comes and withers them prematurely. Hence David finds this expression to use against those that hate Zion: "Let them be as the grass upon the housetops which withereth afore it groweth up." Ps. cxxix-6.

Thieves very often come in the night and dig holes through these mud walls and steal. For breaking through they use wooden hammers and iron chisels mounted upon wooden handles. Upon the handle of the chisel they fasten a piece of felt to keep it from making any noise to waken the owner of the house while they are striking it with the hammer. It is to this effect that our Lord says, "But know this; that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up, (or digged through) Matt. 20:12-43.

The floors are simply hard, clean, smooth earth floors. One-half of the floor is covered with a kind of reed matting over which carpets are spread.

When one enters a house he takes off his shoes on the earth floor, then steps upon the carpeted part and sits down with his feet under him. In this country, people take off their hats when they enter a house, but in Asiatic countries they take off their shoes instead.

A Persian stove, or oven, looks like a cylinder. It is built of clay and is about four feet deep by two and one-half feet in diameter. It is built in the ground near the center of the house, the top of it being on a level with the floor. They make fire in it only once a day and at that time they do their cooking and baking. In most parts of Asia wood is very scarce so their principal fuel is dried manure. This is used for fuel only and the ashes from it are put upon the fields afterwards as a fertilizer. There are no pipes to carry out the smoke, hence it comes first into the house and afterwards escapes through the window in the

ceiling directly over the oven. The smoke smells while they are making fires, but in a short time after the fire begins to burn well, it, together with all other impurities in the house, is drawn out through the window which is open day and night. The houses are thus thoroughly ventilated all the time and they have plenty of pleasant fresh air to breathe, although the ceilings grow quite dark, of course. They make big, hot fires in these ovens so that the sides of the oven grow to a white heat, while the coals of fire still remain at the bottom.

They make bread with yeast which they keep on hand for that purpose, and having kneaded it they set it aside to use, as people do in this country. Afterwards they may cut it into small balls about the size of ordinary biscuits.

The lady at the left has a rolling pin in her hand. She takes these balls of dough one at a time and, placing them on a broad board, rolls them out as thin as blotting paper. As she finishes it, the lady at the right takes it, and, spreading it over something made for that purpose, puts it down into the oven as far as her elbow and sometimes the whole length of her arm, then slaps it against the sides of the oven which is quite hot. The dough adheres to this and is quickly baked. It is removed as soon as it is baked and more put in its place. In this way they keep on until the baking is all done. For large families they usu-



LADY SITTING AT RIGHT IS GRINDING WHEAT ON A
HAND-MILL, THE REST ARE BAKING BREAD

ally bake every day or every other day, while some bake only once or twice a week.

It sometimes happens that guests come unexpectedly and there is not bread enough in the house to serve them. In such cases they borrow of their neighbors so many loaves and when they bake again pay them back. To this effect we have the words of our Lord, "And he said, which of you shall have a friend and shall go unto him at midnight and say unto him, lend me three loaves for a friend of mine is come to me from a journey and I have nothing to set before him." (Luke 11:5-7.)

HOW THEY EAT.

If a man has, for instance, four sons and they are all married and some of them have children, that, of course, is a large family and when they eat they will either put bread and food in a wooden tray which is made like a sink and is about three or four feet long by a foot and a half wide, or in a copper one about three feet in circumference, or else they will simply spread a table cloth on the floor which serves them as a table to place food upon. Then the men will sit around it according to their ages. For instance, the father, who is absolute master of the house, sits before it in the place which is considered the best and of the highest rank, and next to him his oldest son, then the second son and so on according to their ages. When there is such a large family the women usually sit in a separate place because the young brides in the family are not allowed, according to the customs of the country, to eat in the presence of their father-in-law, or even mother-in-law. For them to see the lips of a bride move would be something unheard of. They never use knives and forks to eat with, but their fingers instead, and if these get wet they lick them. Many people think that food tastes better when eaten in this way. The main part of every meal is bread. When they have meat they usually make soup and put vegetables in it. Onions especially are considered indispensable. They think nothing tastes so good without onions as it would if it had onions in it. They also put a little red pepper into soup to make it look red and beautiful and appetizing. We have already described their bread, how large the cakes are and as thin and soft as blotting paper. This they break up in their soup and when it gets moist eat it. They also eat clabber, butter, milk and cheese. The latter is well salted, then pressed into a pitcher and buried in the ground for a long time, even a whole year often. It then gets a little strong and has an excellent flavor. This is eaten with bread broken into small morsels. Sometimes they also eat onions, pickled green peppers, and some other vegetables with cheese.



SAY-YIDS FEASTING.

Those who have onions growing in their yards take the green tops and wrapping them around pieces of bread eat it with great relish. They also make a dish which they call "aash" by cutting up beet tops and celery and cooking them together in buttermilk. This they eat with spoons. The common people eat very little rice but the rich eat a great deal of it. From this they make two different dishes called "dolma" that have already been described in our account of the marriage feast.

During the summer everybody in the cities, towns and villages sleeps upon the flat roofs of their houses under the open sky. They have bed clothing but no bedsteads. people are not afraid to sleep on the housetops on account of rain or lightning because there is very little of either during the summer season. Persia is a dry country and has a very dry, pure, light, bracing atmosphere. The moonlight there is exceedingly bright so that people often eat their suppers upon the tops of their houses with no other light than that. Neighbors, while thus sitting, each family on their own house top often chat back and forth and are quite sociable while most of the village people can hear them quite well.

During the winter they spread carpets or matting around the oven, then having taken off their shoes on the earthen floor they sit around it and warm themselves. Or else they place a square table over it and spread a carpet or large quilt over this to keep the heat in and then sit, a whole large family, half under it, quite cosily. The coals of fire remain at the bottom of the oven all day, sometimes all night even, because manure as fuel holds fire for a much longer time than wood, or coal even.

The window which they always have near the center of the ceiling of their houses, besides admitting light and ventilating the houses for many odd purposes.

When it rains they have to place a pan under the window for the water falls directly into the house through the window, which always stands open day and night.

They milk cows, buffalos and sheep. Cheese is made chiefly of sheeps' milk. Buffalo give the largest quantity of milk, and butter made from it is as white as snow. Women do all the milking, for it is considered a disgrace for a man to milk a cow. They milk twice a day as in this country. When they have finished milking in the morning they heat the milk almost to the boiling point, then remove it from the fire and let it cool a little, after which they add about a tablespoonful of sour milk to it. This will make it coagulate, so that by the next morning it is

clabber ready for breakfast. With a little molasses it is considered a good breakfast.

They keep a little sour milk from time to time to be used for curdling milk. Those who live in villages make butter in large earthen pitchers called "meta," while the nomadic people who live in tents make it in sheep's skin.

They fill the sheep's skin with clabber mixed with some water. In winter they warm the water, of course. Then they hang up the sheep's skin on some timbers and shake it until the butter is separated from the clabber. When a lady has as much as ten or twenty pounds of butter, she boils it well, thus making an oil out of it and then it will keep a long time. All the impurities settle to the bottom and the oil is poured off into earthen pitchers. It will then keep for a year or two and should they have no cow, sheep or buffalo to milk the next year, they will still have this boiled butter or oil for cooking.

Furniture is not in use in Persia, as people eat, sit and sleep on the floor, which is made of hard wood and covered with mattings and rugs or carpets. Bedding is spread out upon the floor for the night, rolled up and stowed away for the day. No knives and forks are used while eating. Traveling is done mostly on the back of animals and is very unsafe, the roads being infested with Kurds, robbers and highway-men. This accounts for the custom of traveling in large companies called caravans. Passengers find no accommodations excepting at the caravansories, and even there nothing is furnished except the very barest of necessities.

Cities, like single dwellings, are surrounded by high earthen walls about six feet thick and twenty feet in height. The gates within these walls are open during the day, but at 8 o'clock in the evening they are closed. No person can enter or leave the city after this hour and the people within the city walls might as well remain in doors as the streets are shrouded in utter darkness, there being no system of street lighting whatever. Besides this, no person is permitted to walk the streets after 9 o'clock p. m. When a nightwatch or guard (equal to our patrolman) happens to meet anyone on the street after this hour, he will compel him to patrol the streets with him all night long, thumping and jerking him about and occasionally striking him in the neck or on the back unless he gives him some money. At 5:30 in the morning the wanderer is confined in a prison cell where he will have to remain until a ransom has been paid for him, the amount of which is determined by the chief of police. Persons whose duty or calling make it imperative to go out upon

the streets after 9 p. m., such as physicians, nurses, etc., can do so unmolested provided they have been careful to get the password from the mayor of the city. Such a password is given out to the city officials by the mayor daily and any private person knowing it proves thereby that he or she has permission to be out after the respective hour.

EDUCATION.

Education without religion is to the Muhammadan mind an anomaly. In all books of traditions there are sections specially devoted to the consideration of knowledge, but only so far as it relates to a knowledge of God, and of "God's Book." The people who read the "Book of God" are, according to the sayings of the Prophet, described as "assembling together, mosques, with light and comfort descending as "assembling together in mosques, with light and comfort descending compassing them round about." The chief aim and object of education in Islam is, therefore, to obtain a knowledge of the religion of Muhammad, and anything beyond this is considered superfluous, and even dangerous. Amongst Muhammadan religious leaders there have always been two classes—those who affect the ascetic and strictly religious life of mortification, such as the Sufi mystics and the Fagirs; and those who, by a careful study of the Koran, the Tradition, and the numerous works on divinity, have attained to a high reputation for scholarship, and are known in Turkey as the "Ulama," or "learned," and in India, as "Maulawis."

Amongst Muhammadans generally, a knowledge of science and various branches of secular learning is considered dangerous to the faith, and it is discouraged by the religious, although some assert that Muhammad has encouraged learning of all kinds in the Koran, by the following verse, Surah ii. 272:—"He giveth wisdom to whom he will, and he to whom wisdom is given hath had much good given him."

The parents seldom devote much of their time or attention to the intellectual education of their children; generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a school. As early as possible, the child is taught to say, "I testify that there is no deity but God, and I testify that Muhammad is God's Apostle." He receives also lessons of religious pride, and learns to hate the Christians, and all other sects but his own, as thoroughly as does the Muslim in advanced age.

In connection with all mosques of importance, in all parts of Islam,

whether in Turkey, Egypt, Persia or India, there are small schools, either for the education of children, or for the training of students of divinity. The child who attends these seminaries is first taught his alphabet, which he learns from a small board, on which the letters are written by the teacher. He then becomes acquainted with the numerical value of each letter. After this he learns to write down the ninety-nine names of God, and other simple words taken from the Koran. When he has mastered the spelling of words, he proceeds to learn the first chapter of the Koran, then the last chapter, and gradually reads through the whole Koran in Arabic, which he usually does without understanding a word of it. Having finished the Koran, which is considered an incumbent religious duty, the pupil is instructed in the elements of grammar, and perhaps a few simple rules of arithmetic. To this is added a knowledge of one Hindustani, or Persian book. The ability to read a single Persian book, like the *Gulistan* or *Bustan*, is considered in Central Asia to be the sign of liberal education. The ordinary school master is generally a man of little learning, the learned Maulawi usually devoting himself to the study of divinity, and not to the education of the young. Amongst students of divinity, who are called *Talabatu*, or "seekers after knowledge," the usual course of study is as follows: *as-sarf*, grammatical inflection; *annahw*, syntax; *al-mantig*, logic; *al-hisab*, arithmetic; *al-jabr wa'l-muqabalah*, algebra, *al-ma'na wa'l-bayan*, rhetoric and versification; *al-figh*, jurisprudence; *al--'aga'id*, scholastic theology; *at-tafsir*, commentaries on the Koran *'ilmu 'l-usul*, treatises on exegesis, and the principles and rules on interpretation of the laws of Islam; *al-ahadis*, the traditions and commentaries thereon. These are usually regarded as different branches of learning, and it is not often that a Maulawi, or 'Alim, attains to the knowledge of each section. For example, a scholar will be celebrated as being well educated in *al-ahadis*, but he may be weak in *al-figh*. The teacher, when instructing his pupils, seats himself on the ground with his hearers all seated round him in a ring. Instruction in mosques is usually given in the early morning, after the morning prayer, and continues some three or four hours. It is again renewed for a short time after the mid-day prayer. Students in mosques are generally supported by the people of the parish, who can be called upon for food for all the inmates of a mosque every morning and evening. Not infrequently mosques are endowed with land, or rents of shops, and houses, for the payment of professors.

Every city or town has its school for boys, located in the mosques and conducted by Mollahs. The attendance at the school also for the boys

is voluntary, no one being compelled to send his boys if he should prefer to keep them at home. Pupils pay the teacher all the way from five to twenty-five cents a month tuition; but such as are too poor to pay anything are admitted free of charge. The Mollah's sustenance is furnished him by the pupils daily in the form of eatables of all kinds. These schools are attended by boys and youths ranging from ten to twenty years of age. The teacher has authority to punish the pupil very severely. Parents will sometimes take a boy to school and deliver him over to the gentle keeping and care of the teacher with these words: "His bones are mine, but his flesh is yours. Teach him and punish him as you see fit."

When boys go to school they usually sit in two rows. One row sits along one wall books in hand and the other row along the opposite wall while the teacher sits in the center of the room. They do not use chairs but sit on the floor which is covered with a reed matting. When they are studying their lessons they sway their bodies backward and forward as though they were in a rocking chair and read in a sing-song style as though they were chanting, sometimes so loud that they can be heard for quite a distance. They have neither blackboards nor slates but use paper and reed pens for learning to write. They put their left knee on the floor and set their right one up for a desk to rest the paper on. They use the Arabic alphabet and read and write from right to left instead of left to right. They also begin their books at the back reading forward. In their schools they learn to read some tales and traditions of the Koran and some poetry but do not study much mathematics or geography and no science but plenty of astrology. When they have finished school they become secretaries, shop keepers, merchants, priests, jewelers and bankers.

Among Mohammedan children and even among old people cursing is very common. They say "May 'Allah' kill your children or burn your house, or may your father be burned," and such things. They swear by "Allah" who created everything from nothing. A Mohammedan may swear to a falsehood in the name of "Allah" but his faith in God who created everything out of nothing is true and sincere.

A post is planted in the school-room. To this an unruly boy's feet are tightly fastened, soles upward, and the soles are then belabored with heavy switches. This is, however, applied only to the most unruly and wilfullest. For milder offenses, the teacher raps pupils over the head with a long switch, which is always kept in a convenient place or carried about with him by the teacher. Religious teachings are limited to

quotations from the Koran and repeating the traditions about their prophets. The boys are generally very fond of reviling each other, and very quarrelsome. The teacher does not protect the weaker, but urges him on to return insinuations or blows. Frequently the pupils of one mosque attack those of another, regarding them as their enemies. The most prominent university of the Shute Mohammedans is in the shrine of Karballa.

All who wish to become Mushtaheds (see Priesthood) study at this place. In several large cities they have schools of higher rank than the ordinary mosque-school. In these the pupils are offered a course of Persian literature. We state with pleasure that the late Shah, after his visits to some of the European universities, has founded a college in his capital, which is called the abode of science. The French, English and Russian languages are taught here, and the study of some modern sciences are being introduced. This institute, however, is only available to princes and sons of wealthy people; it is only one pretty flower in the vast wilderness. The aim of Mohammedanism is to keep the masses ignorant, so that the priests may continue to rule over them. The entire priesthood, therefore, does not favor higher education. Some counts or lords send their sons to Paris, in France, to be educated, but the ordinary young man has no opportunities to acquire knowledge.

Mohammedans who can read and write always have a pair of scissors in the ink-case that they carry with them in their pockets. When they write a letter, they always trim the margins of it, for a tradition is current among them that if they did not cut the margins of their letters their wives would be untrue to them. Having put their letters into envelopes with their edges properly trimmed, they always seal them with a seal that most of them carry in their purses.

MOHAMMEDAN WOMEN.

It is the policy of the Mohammedans not to open too wide the eyes of women, consequently they have no schools for girls. Among the higher classes even, very few ever teach their daughters to read, consequently there are millions of Mohammedan women who during their whole lives can never take up a book and read or sit down and write a letter to their friends. Sometimes it happens that a woman's husband has to reside for a time several hundred miles distant from her. In such a case should she wish to write to him she will cover her face and go to a priest and tell him what she wants to have written to her husband. He then writes the letter for her and she pays him for it. When she

receives a letter from her husband she again has to go to the priest or some one else that can read and has them read it for her. This shows how very ignorant they are and no wonder then that they are so superstitious. When they go out it is customary for them to cover their entire body with a large blue wrap, while a linen veil, with small holes in it for the eyes, is worn over the face. These wraps they wear are nearly all of the same color and the same material so that when they are out walking many of them cannot be recognized by their own nearest relatives even. Rich and poor appear just the same. When they go to a party, or ladies' reception we might call it, they paint their faces with a red substance, and blacken their eyes, eyelashes and eyebrows with black antimony. Many of them color their fingers and finger nails and even their feet red with henna. They dye their hair also with henna and plait it in many long braids. They wear necklaces and chains around their necks and bracelets and glass bangles on their arms. Quite a number of them smoke pipes. Most of the ladies of the higher classes are very idle. They invite each other to parties by turns. Often ten or fifteen of them may be seen in the streets attended by servants, going to parties. Where women are gathered no men appear, and where men are no women come.

Fashions among Mohammedan women do not change as they do among ladies of this country. There a costume that was worn by a lady twenty or more years ago is just the same as those worn by the ladies of to-day. I dare say that I have seen more changes of styles in the ladies' dress of this country during my short residence here than all the records of Persia in that line could show, were such records kept, from the time of the resting of the Ark on Ararat to the present day. The Mohammedan ladies cover their person when they go out, but the ladies of this country wear hats upon their heads instead. Mohammedan women are never seen bareheaded and their voice must not be heard in the streets and their mouths must not be seen moving to eat anything. If two ladies wish to speak to each other in the streets they must step aside where they cannot be seen by the passers-by.

Women of the lower classes work very hard. Peasant women rise early in the morning and do their milking and general house-work. Then they take their sickles and cut grain in the harvest fields, or their short handled hoes and cut weeds in the cotton fields. In the evening when they come home there will be seen on their backs a five foot square canvas filled with fresh grass for the cows and buffalos and their young. This they feed them in the evenings so that they may have plenty of nice

milk the next morning. Widows do harvesting, weeding, sewing, weaving and spinning. During the wheat harvest they go to the fields and glean but they are seldom allowed to follow the reapers. They glean after the wheat is stacked, gathering the heads one by one, they take them home and thresh them, and in this way add to the store of grain for the winter. Dish washing is a very small item with them for they use very few dishes. After some meals there are none to wash. They very seldom wash clothes either. When they do, a certain plant and the bark of the soap tree are used for it and very little soap.



THE PERSIAN WOMEN CLEANING CABBAGE.

It is the women of the middle, and some too, of the lower classes, that have made Persia famous all over the world for her elegant rugs, carpets and shawls. They spin the yarn and dye it at home in the excellent colors that hold their own as long as a piece of it remains. It takes a long time to make these rugs, however, for every particle of the work is done by hand. It requires from three to four months to make a single rug, but when finished, it is not only beautiful but will also last for years, thus making Persian rugs celebrated not only for their beauty but for their durability as well.

MODES OF TRAVELING.

Camels are liked best for this business on account of their great strength for bearing burdens and their great ability to endure hardships, such as hunger and thirst, their gentleness, on account of their being so

easily kept. A few persons only can lead a caravan of fifty or a hundred camels. The camels are all bound together and go the road one behind the other like coaches of a very long train. Bells are hung upon the camel's neck; while traveling they tinkle continually, and if during dark nights highwaymen should stop a camel, the sound of the bells would be interrupted. The caravan men's ears are so accustomed to the sound of these bells that they at once detect it if one goes wrong, and they are equally prompt to see what the trouble is and protect their camels.

The higher classes of men in Persia travel on horseback. The Shah himself rides for hundreds of miles in this way, but for ladies belonging to the upper classes, the "tektaravan" is used. It is somewhat similar to the sedan. It rests upon two poles and is carried by horses and used by wealthy people only. The "tektaravan" is often seen passing through the streets accompanied by the jingling of the bells on the horses' necks. It is followed and surrounded by a number of servants and attendants. Next in point to the "tektaravan" is the "kagava" for ladies to travel in. It is used by the middle classes and by some of the higher classes also, and consists of two cages or boxes made of wood and fastened together. These have their fronts opened, and are fastened securely on the backs of the horses or mules. One lady sits in each of these boxes, while the articles they have with them are placed with the lighter lady to balance the "kajara" and prevent it from swinging too much. The "kajara" is always guarded by servants or "charvaders." They travel long distances in this way and it is a very common mode of traveling throughout the whole of Persia. The lower classes, or villagers, do what little traveling falls to their miserable lot on foot or upon the backs of donkeys, seldom upon horseback. Donkeys are the animals most generally used among the lower classes both for riding and bearing burdens, and while all the modes of traveling in Persia are very slow and tedious, this one is especially noted for its slowness. Consequently those who travel in this way must have an extraordinary amount of patience.

The numerous nomadic tribes of Persia offer one of the most interesting and important divisions of its population. It is impossible to ascertain their exact number, but it is probably somewhat over a million.

The nomads of Persia spend the winter in mud villages on the plains; in the summer they move to the mountains with their flocks, and dwell in goat-hair tents. They resort to the same spot year after year, and any tribe or clan or family that should pitch its tents in a place previously occupied by another would be considered an interloper.

These nomads are a thrifty set; and what with the sale of butter and cheese, of mutton and wool and textile stuffs, they generally keep the wolf from the tent door, and accumulate enough at least to endow their daughters with flocks and jewels. I gathered these facts not only from observation, but also from conversing with some of the nomads themselves. They told me the tax collector comes around every month and counts the flocks. The regular tax is four shahis, or three cents per month on each sheep and goat. This practically amounts to forty per cent. on the value of each animal per annum, if sold on the hoof; but really it is considerably less than that proportion, for during the year a large amount of wool is sheared from the flocks, which is so much over and above their market value, while the cost of feeding the flocks and herds is next to nothing. Thus it is evident that a good margin of profit remains to these thrifty roamers of the Persian wilds. Of course, the chief of each tribe gets the lion's share of the profits, and can sometimes indulge in considerable pastoral display; occasionally, too, the governors of the districts make unusual levies on them for contributions of money; a large proportion of the Persian army, especially for the cavalry, is also drafted from these tribes. They submit to the latter hardship with ill grace sometimes, although they make the best soldiers in Persia. But all things considered, no class of the Persian population is so comfortably situated as its nomadic tribes. By special treaty provision with Russia, about forty thousand of these nomads, chiefly of the tribe called the Shah Sevend, whose winter quarters are near the northwest frontier, are permitted to cross the line and pasture their flocks during the summer time on the fat pasture lands of the Araz in the southern Caucasus.

THE RURAL DISTRICTS.

Let us mount on horseback, or on little donkeys, and seek a village where we may cross the threshold of an old-fashioned Mohammedan dwelling. On our way to the country, as we ride along, enjoying the glories of the summer, giving and returning the salutations of peace and welcome, we shall find much that is interesting, both in objects and in scenery. We hear the rippling of the wayside brook, and the notes of the birds as we pass under the arching trees. Our eyes are greeted by lovely hillsides and dales covered with beds of fragrant wild flowers or by waving fields of grain, stretching away to the horizon. Yonder is the mountain side, dotted with log houses and with the slowly moving caravans of Syrian camels, journeying for many weary saats, or hours.

In the absence of railroads, these animals perform the duties of locomotives, although at a somewhat slower rate. The peculiar feature about this mighty host of camels is that they are led by a little sleepy donkey. This gives origin to one of our proverbs. When a mighty intellect follows the counsel of an insignificant one, it is said, "The camel is following the donkey." Here and there we see large droves of horses, buffaloes, sheep, and oxen, pasturing on the great sweeps of grass. Yonder, from the high wooded hills, a host of donkeys with loads of wood on their backs and loud jingling bells suspended from their necks, braying, kicking and jumping, are on the road to their respective homes; for each donkey knows where he belongs and needs no direction in finding the place. These little creatures are collected from various homes by a donkey man every morning and returned in the evening with a burden of wood for the use of the household. As we approach the cottage, all the dogs in the village are thoroughly aroused by our knocking.

The Agah, or head man of the family or village, like his fellow villagers, is simple-minded, good-hearted, honest, but unprogressive, unambitious and ignorant. He cannot read or write, nor does he know any other literature and history than that of his own immediate ancestors, and he passionately cherishes these legends and traditions of his fathers. He never strives to keep up appearances.

Like neighboring peasants, his life is simple and his wants are few. Many generations have wrought little or no change in his manners and modes. He scorns all modern improvements, and regards them with much suspicion and prejudice. His bigotry and ignorance render him an easy victim to superstition; and consequently, any Western farming machinery, and any advanced movement that is beyond his comprehension, he pronounces "devilish," and has nothing to do with it.

He is the head of a great family, grouped together on the mountain side, with its green sloping pastures, and lives with his flocks and numerous children. An ample roof shelters the nearly three score members of the family for generations under a single roof, without knowledge or care for the world outside their little village. Yet they are comfortable, happy and contented in their little round of duties and pleasures, and are blessed with an easy-going temperament. The young man rises with the sun in the morning, and with his flocks, wanders over green mountains and hills, by shady groves and still waters, singing cheerfully his native ballads through the woods, or playing his sweet-toned flute. He returns home late, as the waning moon feebly lights up the exquisite

landscape. He joins the family dance by the blaze of the evening fire, while the old women weave cotton and yarn, or are occupied in making various articles for domestic use. The house is built in a picturesque locality.

Logs are brought down from the near forest. Bricks are made of mud and straw, and are molded in various sizes and shapes, then put into open fields to dry. In a few days they become sufficiently solid for building a substantial house. The earth which is dug out is banked against the sides of the house, and the rear of the structure is entirely imbedded in the hillside. Light enters through the oiled paper windows in the flat roof, or, when windows are altogether discarded, the occupants are content with what light penetrates down from the low chimney, which is not higher than the roof.

The abodes of the Mohammedan farmers are more like bee hives than human dwellings. They are really huts, mainly one story, barn and house being built under one roof. Such an abode old Diogenes himself would have coveted. In the summer the stork builds her nest on the broad-topped chimney and raises her brood quite undisturbed. At night the room is illuminated by a feeble, flickering olive oil wick.

There are no tables, no chairs, no books, no ornamental decorations, but here and there are spread divans, and minders, or cushions, with drapery of Kurdish stuffs, upon which the occupants stretch themselves in crosslegged carelessness.

One, or perhaps two, large rooms suffice for sleeping, cooking, eating and lounging. With such rude belongings the Agah never seems to think anything is lacking. On the wall, if we charitably term it so, or rather on the partial partition that separate the living apartments from the vast stable, are saddles, bridles, guns and the entire paraphernalia of the field and chase. The equine favorites are nearest the family, for as with all Orientals and some Occidentals, the horse ranks highest in esteem as a domestic animal. Farther on are donkeys, buffaloes, cows, and sheep, with chickens scattered between them.

As we step into the house we are received with a profusion of salaams. We at once find ourselves in the midst of a large Mohammedan family, grandfathers, fathers, uncles, brothers, cousins, and numerous children,—all assembled in a large room, dressed in gay and odd colors, sitting crosslegged around the bright, blazing fire and warming their lazy bones. But we fail to see in the great gathering any women, except the old grandmother. The young Mohammedans here must surely have some wives; in such a large family, doubtless, there must be

some young girls too; but where are they? All out of sight! As their religion does not allow women to appear in the presence of men, no matter how intimately acquainted, they are all driven into seclusion—a very bad custom, indeed. The more religious a Moslem, the more rigidly the privacy of women is enforced, and, as a rule, the country people in this neighborhood are the most zealous of fanatics.

At the side opposite the darkest chimney corner, where the grandmother is, sits the old Agah, stretching his feet out and smoking with Musselman gravity his pipe, which is so extremely long that it extends from the corner to the center of the room. In the course of our conversation, the old man remarks, concerning his residence, that his great-great great—that “great,” however, goes about a half a mile—grandfather was born and died on the same spot where he now lives; and that he is about seventy-five years of age, but never has been a dozen saats journey from his home. This is the case with many a Mohammedan peasant. Many, indeed, never set foot outside their farms. No progress is ever made in this pastoral life. Through his own inclination, and the policy of his rulers, the Mohammedan has remained isolated through the ages from the blessings of civilization; and neither European influence nor missionaries have managed to make any ingress to speak of.

As we chat with our host our talk is interrupted by ten or fifteen dogs who are having a lively concert of howling and barking. Let us ask him why he doesn't kill those useless brutes and get rid of them one for all. He will answer “It is a great sin against Allah, and a violation of our laws.” So numerous are dogs, especially in the country, that when a Mohammedan was once asked the population of the village, he replied, “About one hundred and sixty dogs and one hundred and twenty people.”

When dinner time comes, all the males of the house return from the field, wash their hands and faces, and sit crosslegged on the floor in a circle around the *sufra*, or low table. There are spoons, but no knives or forks. In the center is placed an immense bowl of hot soup. When ready for the fray, the Agah gives them the signal to commence and immediately all the spoons enter the bowl. The soup is followed with a dish of meat. Each rolls up his long, flowing sleeves, and with bare fingers and unbounded appetite, separates the flesh from the bones. Then comes the unfailing accompaniment, yoghurt, or coagulated buttermilk,—a highly prized species of refreshment. After a succession of dishes, the meal is ended with washing of hands.

Now let us watch how the Agah works in the field. He has no

set time to commence his harvest; he takes his time, as there is not much fear of rain during the harvest season. As soon as the stalks of the crops are yellow, or sufficiently matured, they are cut by hand with scythes and stacked up in piles in the open field. In due season the piles are all removed from the various quarters to the village threshing-floor in large arabahs, or carts, drawn by buffaloes and heifers. The threshing-floor is a hard and smooth circular piece of ground, from fifty to eighty feet in diameter, upon which the stalks are strewn. Then the threshing machine, a sort of sled, with a woman or boy standing on it, is drawn around on the hard, earthen floor by oxen. This threshing implement is made of a hard piece of wood, and set on the under side with sharp, flinty stones, like Indian arrow heads. It grinds the straw into fine chaff and sifts out the grain. At the evening breeze, the threshed grain is thrown into the air with a light shovel, and thus the broken straw is blown on one side, leaving the wheat on the ground for the granaries. The chaff is also gathered and stored away for the purpose of feeding the cattle during the winter.

The farmer's son does not migrate to towns in search of better employment, but stays where he is born, by his father's cattle, possessed only of what the cravings of nature require, and is immovable in his peasant instincts as well as in beliefs, ideas and usages.

In rural districts, such as the one described, the old patriarchal administrative system is still in vogue, where, within the crude and primitive log house, by the hearth, sits the venerable Agah, whose every word is law to those within. He is, as indicated, the agent for his community in all transactions with the government.

The population of Persia is largely employed in culturing and herding. As a class they have fewer wants and comforts, their food is simple, their clothing cheap and their houses not very costly, and their minds uncultivated. Very few of them can read; they are well acquainted with the rites and traditions of their religion, and are faithful in performance of ceremonies.

Persian farmers are not the owners of the land they cultivate, and have no expectations of ever becoming proprietors. For safety, their houses are all collected in a village and are crowded together; the stable is just beside the living room, with one yard for both; but the Kurds live in the same houses with their cattle, and also most of the mountaineers.

The roof of the stable and corners of the yard are filled with stacks of hay, thorns and bushes. The clothing of the men and women is com-

mon blue cotton cloth, made of very little difference in style, except that the woman's costume reaches only to the knee, leaving limbs and feet bare.

Their bread is made of wheat and rye, and some people who are poor use barley also.

The yeasted bread is rolled into balls on a sheepskin, then rolled and tossed deftly till it becomes a long, thin sheet, spread on a cushion and slapped on the side of the oven till baked, and is crisp and good when fresh. Thirty or more of these sheets are baked every day, and it is no easy task, bending over the hot furnace, preparing them.

The farmers go out a long distance to do their work. The most primitive methods are employed by them. Two kinds of plows are used. The smallest one is simply the fork of a tree; the point of the large one is covered with iron. They do not overturn the soil, but only loosen it to a shallow depth. For some crops the ground is plowed three times. After harrowing small ridges or ditches are made to divide the field into sections in order to facilitate irrigation.

These are made by two men, with the use of a large hoe. One man pulls the handle and moves the soil and the other, with the rope, lifts the hoe and places it in the next pull. The seed is carried in a sack. There are no fences; the fields extend for miles without interruption save for the watercourses and trees, planted beside them. The reaper bends over his work with a short sickle in one hand, while in the other sometimes a stick a foot long is fastened with bands of leather or a glove so that he may grasp a larger bundle. The traveler is accustomed to salute the harvesters with greetings such as, "May God give you strength." They answer, "Your coming is pleasing," "May Allah keep you." The traveler replies, "May your harvest be blessed." They respond, "May your life be prolonged."

If the traveler be a prominent man, they bring a sheaf and set it before him on the road, or a sheep with a knife held at its throat, ready for sacrifice should he give the word.

The proper acknowledgment is a backshish. Carts drawn by oxen or buffalo are used for transportation of the crops. They are heavy structures about fifteen feet long. The bed is six feet wide at the back and gradually narrows until it reaches a point at the end of the tongue. The wheels have clumsy spokes, on the end of which heavy arcs of wood, without spokes and with broad iron tires.

The threshing floors are just beside the village, and close to one another for safety and convenience. A plot of land about twenty-five

feet square is leveled off and hardened. A staple is fastened in the middle and to a pole is sometimes fastened. Oxen tied to the staple or pole tread upon and thresh out the grain. The oxen are often muzzled. The people say it is right to do so, lest the oxen surfeit themselves to their own injury. Several kinds of threshing machines are used. One kind consists of a roller about five feet long with teeth or spikes spirally arranged upon it. It revolves as the oxen draw it. Another kind is in the shape of a paddle, four or five feet long and two feet wide in the long part. Under it are fastened about thirty rows of flintstones which protrude below the surface. The front part is turned up like a sledge-runner, and a man stands on it beating the oxen. By either of these methods the straw is thoroughly cut up and the wheat loosened.



TWO PERSIAN CHRISTIANS DIGGING DITCHES FOR IRRIGATION,
BEING FORCED BY THE MOHAMMEDAN STANDING
IN THE MIDDLE.

With a pitchfork it is cast before the wind and the chaff is blown aside. The cut straw is stored away for fodder and plastering, but bricks are made without straw.

A peculiar crop is the harvest of thorns. On the uncultivated land and on the fields after harvests spring up great quantities of camel-thorns. These are diligently gathered and brought on donkeys' backs to be used as dry manure in baking bread, burning limestone or bricks, and heating the bath houses. The flocks of a village are pastured in common, in charge of herder. The watch-dogs are fierce yellow curs,

a terror to a stranger. The flocks consist of sheep and goats, herds of cows, buffaloes, horses, donkeys, and camels.

Sheep and goats are greatly valued for their milk. The Persian sheep is noted for its large tail; it is a mass of fat of ten-pounds weight.

There is a popular notion that if the calf is taken away the cow will become dry. Hence the hide is stuffed with straw and placed beside the cow at milking time. Oxen, buffaloes and donkeys are almost exclusively used for farm work. Oxen are sometimes shod and as many as six pairs hitched to one plow. The buffalo is extremely ugly, black, almost hairless and very powerful. The donkey has great endurance, lives at small cost on straw, weeds and thorn bushes and is withal the best friend of the Persian farmer.

Horses, mules and camels are little used in farming. Of the camels' hair they make ropes, rough cloths and rugs, and even the finest quality of shawls. The feeding of the camel is interesting.

It eats thorns, thistles and the roughest of stubble, but its peculiar food is a ball of barley or other flour, about the size of a croquet ball, which is prepared and thrust into his mouth. It is susceptible to cold and should be used on the road in northern Persia only about seven months in the year. When old or disabled, its flesh is eaten, sometimes it becomes crazy and is then very dangerous. When so, it will tear and grind a man to mince-meat under its knees. It is tamed only by starvation.

Irrigation occupies much of the attention of the farmers, every creek and spring is utilized.

Water privileges are continually causes of quarreling, near villages and among close neighbors irrigation strifes are common, and even murders are committed over well contentions as the servants of Abraham and Lot disagreed, since their crops depend upon it they hotly and persistently maintain their rights.

AGRICULTURE.

Persian people are largely employed in agriculture and grazing. Farmers go a long distance to work. Oxen, cows and buffaloes are used in plowing the fields. The plow is similar to the fork of a tree, the point being covered with iron or steel; the soil is scratched up and loosened somewhat to shallow depth. Plowing is done three times in a season; then narrow ditches are drawn to divide the field and to irrigate it. The water from the river is turned into creeks to run the flouring mills, then divided into little brooks and streamlets, and thus

carried to the farms and fields. The seed is sown by hand, broadcast. Reapers or cradles are not used in harvesting, sickles or scythes taking their places. The blades of the agricultural implements are almost the same as those in the United States, but the handles are very small. A reaper cuts one handful of grain after another until a good sized bundle is cut; this he then binds into a sheaf, before cutting any more, and so forth. A person passing a field where a farmer is at work will greet him by saying, "May God give you strength," whereupon the farmer will reply, "You are welcome; may God keep you." But should the former be of the nobility, the farmer will pick up a sheaf of grain and lay before the visitor on the road. This is answered by the latter with a present of a few cents or whatever he may choose to give, according to his dignity.

When the time for threshing approaches the farmers have all the grain carried on horseback or by donkeys to the vicinity of the village where the threshing is to take place. Here the farmer takes sheaf after sheaf, unties it and throws it in a circle upon the bare ground, in the open air. Muzzled oxen are then led across it again and again, or round and round in the circle, to tramp the kernels out with their hoofs. In some places they employ a sort of machine, consisting of a roller about five feet long and one and a half feet high, with teeth or iron spikes spirally arranged on it. Above the roller is a seat for the driver, and when the machine is drawn the roller turns. When all the wheat is threshed it is left in a heap and the farmer waits for a strong wind; then with wooden grain forks the grain is thrown into the air and the wind blows the chaff away, while the kernels fall to the ground.

This is then carried to the mill, where it is ground into flour.

Numerous orchards yield all kinds of delicious fruit. Mulberry tree orchards are carefully raised and tended for feeding silk worms; apricots are cultivated in large orchards and the fruit dried both for the home market and for export; but a small part of the annual crop is kept for summer and winter use without cooking or canning it. Large vineyards employ thousands of people, and the grapes are among the best in the world and of endless variety, and the wine prepared from them is very palatable, not being at all adulterated. Large quantities of molasses are also manufactured from grape juice, much of which is exported to Europe, via Austria. Two kind of raisins are made from the grapes; the kishmish and the sabja. A plastered or cemented surface on the slope of a hill is covered with grapes, which are then converted into raisins by rays of the sun. These raisins are called kishmish. Water,

turned into lye by the addition of ashes from thornbush or burnt vines, is boiled and grapes dipped into it. After this they are spread out upon the ground to dry for a week. The very choicest raisins are made from seedless grapes. A strong, spiritous liquor, called arac, is manufactured from raisins by distillation.

A large part of the work connected with grazing consists in attending to the milch cows, sheep and goats. The milking of the latter affords quite a comical aspect. The gate or door of the goat pen is so low that the goat must lower her head to enter. While in the act of doing so the head is grasped and held firmly by one woman while another milks the goat. All milk is heated forthwith and most of it is turned into matsoon and cheese. The matsoon or yogurt is a curd gained by putting rennet



THRESHING WHEAT.

into the boiled milk and letting it sour for several days. From the soured milk butter is made in churns. There are several kinds. A large earthen jar, somewhat shaped like an egg, is filled with cream, the opening closed with a piece of leather and the jar laid down upon one side, whereupon it is rolled back and forward on the ground. Another churn is made from the hollowed trunk of a tree. It is suspended in the air by ropes and made to move similar to a swing. Cheese is made by allowing the whey to flow off without pressure. It is preserved by salt and sometimes mixed with herbs for flavor, and buried.

Spinning and weaving dress goods, carpets and other fabrics are universal household operations. Wool is carded by pulling it over a pair of long-toothed brass combs. Wool and silk are sometimes spun on a distaff, whirled by hand, but more frequently a spin-wheel is used,

the spinner sitting upon the floor and managing the thread partly with her feet. In many villages are little shops where silk is spun on a small machine. The cocoons are thrown into a caldron of boiling water mixed with milk. A man turns a wheel, about a yard in diameter, by means of a pedal, and with one hand stirs the cocoons to loosen the fiber while with the other hand he draws up the thread to be wound around the wheel. The refuse and stray fibers are spun by the women and made into head-dresses. In the orchards of mulberry trees, where the leaves are gathered for feeding the worms, the trees are kept trimmed so that each occupies but one square yard of ground. The seed worms complete their work in three months and are kept in the house during the winter months. The annual silk crop of Persia, produced chiefly in the Caucasian provinces, amounts to 600,000 pounds.

CULTIVATING THE GROUND.

Persians use oxen or buffalo to draw their plows but buffaloes are preferred for this work because they are so strong and can stand such hard work. Horses are never used for plowing in Persia, because the plows they use are very old fashioned and poor and the ground is so very hard that it is impossible for horses to do the work. When they use a pair of oxen for plowing they make a very shallow furrow.



PLOWING THE LAND WITH EIGHT BUFFALOES.

If they use two buffaloes it can be made much better but even then the furrow is not deep enough to be really good. The depth they plow depends upon the size of the plowshare they use and this again must be adapted to the strength of the team they are using. The plows they use with a single team of either oxen or buffaloes throw the soil up on both sides of the furrow. The best and in every way most satisfactory plowing they do is when four farmers, each owning a pair of buffaloes, club together and do their plowing. Then they get a very large plow with a big plowshare and hitch the eight buffaloes or four teams to it. One man drives each team, sitting on it to do so, while a fifth man guides the plow. Although buffaloes are such



BUFFALO FIGHT.

monsters in size and strength, in capacity for eating and working, they are at the same time very gentle and domestic animals. During the summer they like to lie in water. Usually their owners give them a bath once or twice each day in the warm weather. In winter they are kept in warm stables and given a good bath once or twice a week. About twice during each winter their whole bodies are rubbed with a kind of naphtha to allay their itching and heal the wounds and bruises they have received by being whipped and beaten while at work for their terrible slowness.

Boys take them to pasture, riding on their backs to do so, and

still sitting there while the buffaloes graze. Sometimes the boys will even lie down on the buffaloes' backs and go to sleep while the buffaloes eat.

Mosquitoes and flies annoy buffaloes a great deal, so they go and lie down in muddy places in order to cover themselves with mud to keep these insects from worrying them.

When two strange buffaloes meet they fight fiercely for hours, even for half a day sometimes, until finally one of them gives up and runs away pursued by his enemy for a mile or two.

Once there was a man who kept two very large buffaloes. One day one of them was out in a field grazing when a wolf came suddenly up and springing upon him ran his sharp teeth into the thick skin of the buffalo's hip. But the skin was so thick and tough the wolf could not tear it as it could the skin of an ox, so it hung there by its teeth while the buffalo, terribly frightened, ran home as fast as he could, the wolf hanging behind him adding to his fright. When the owner of the buffalo saw him and understood the situation he spoke to him to quiet his fear and then shot the wolf and afterwards removed his teeth from the buffalo's skin.

THE BAZAAR AND CURRENCY.

The bazaars, which is a term including at the same time a salesroom, wareroom and manufactory, are in the center of the city. They are open after six in the morning and closed at six in the evening. Friday is the Mohammedan's sabbath day or day of rest, and all stores are closed. Whenever the bazaars are open passers-by may see how goods are manufactured on a small scale. In the timber bazaar men saw boards with long handsaws; a little further on carpenters manufacture doors, windows and coffins. So it is in the bazaars of the hatter, baker, blacksmith, confectioner and restaurant. Some are weaving cotton and silk cloths, carpets and shawls on hand-looms, though some of these goods are manufactured in villages and brought into the city for sale. Again, there are saddlers, turners, tailors, wood turners, etc.

The Persian standard of weights—

- 100 miskals — 1 dirham.
- 4 dirhams — 1 hef-ta.
- 8 hef-tas — 1 batman.
- 4 batmans — 1 khon-ka-rie.
- 10 batmans — 1 load.
- 25 batmans — 1 khalivar.

Copper and silver coins are in general use, while gold is scarce. Lately, paper money has been issued, both in Persian and English languages, but has met with but little favor. The Russian currency is also in circulation to some extent. The exchange is regulated by Europe and India. The numerous Persian bankers, called sarafs, have their abodes within the bazaars. Each saraf sits on a cushion in a small enclosure behind a little table covered with copper, silver and gold coins, for exchanging. These are the kind whose tables our Lord Jesus overturned in the temple of Jerusalem. The mint at Teheran, established 1878, was platted by Europeans but is now conducted by Persians.

Table of Persian currency, and its value—

5 denars	— 1 gaz-beh
30 denars	— 1 tem-bal.
50 denars	— 1 shah-hi — 6 tem-bal.
100 denars	— 1 yuz-al-tum — 2 shah-hi.
500 denars	— 1 penabad — 10 shah-hi.
1,000 denars	— 1 keran — 20 shah-hi.

Only one line of merchandise is sold on any one business street. On one you will find only dry goods; in another street nothing but groceries; a third contains iron, copper and silversmiths' shops, etc. The streets average thirty feet in width and many are arched over with brick arches, to shut out the rain and the snow. These covered streets are lighted by openings in the arches. Camels, horses, mules and donkeys, heavily laden with goods, may be seen passing through the streets, and in the open squares many of these animals may be seen that belong to strangers who have come to the city to buy or sell. At the entrances of some of the mosques one may see a Mollah or two, sitting down and acting as notary public, drawing up legal documents for men standing around and before him. For such a document they get from ten to fifteen cents.

In purchasing goods in Persia a foreigner is liable to be overcharged, as it is quite customary among dealers to advance the price on their goods to two or three times their real value, expecting to be obliged to lower the price before being able to make a sale. Silver and goldsmiths turn out some highly artistic work in the shape of rings, and belts for ladies. You cannot find a woman selling goods in a store or bazaar in all Persia, with the only exception of one single street in each city or village, where poor old women and widows are franchised to sell such articles as caps, purses, sacks, soaps, etc. Their faces, however, must be covered up entirely, with only two holes

in the covering for the eyes. Only a few women from the lower classes are seen in the bazaars shopping, and they dare not have their faces exposed. No Christian is permitted to sell liquids, such as milk, oil, syrups, or juicy fruit, like grapes, etc. Mohammedans are prohibited by law to buy things of this nature from a Christian, and, if on the other hand a Christian wishes to buy anything of this sort from a Mohammedan, he must not touch anything, as the merchant, should the Christian finally fail to take the goods, could never sell to a Mohammedan what has previously been touched or handled by a Christian.

BUSINESS LIFE.

The bazaars are not merely places of barter but constitute an extensive manufacturing establishment. Many of the shops are factories and though each one is on a small scale, they collectively carry on large industries. There is no machinery, the furthest advance is in sewing-machines, treadles and imported hand tools. All the methods of manufacturing are open to passers by. Some tradesmen are seen carding wool and making kecha or felt matting, others are pulling cotton fiber and making quilts. In the timber bazaars men are sawing boards with long hand saws, a little farther on carpenters are making them into doors and windows; others are sawing out the teeth of wooden combs. In the next shop the blacksmith is blowing his bellows and welding hinges and latches. Rows of hatters are seen shaping kulas and stretching them on moulds and showing their styles of different modes and thickness of felt, broadcloth, fur and lamb-skin.

The confectioner is pulling taffy and crushing rice flour with a great sledge hammer; the restaurantier, chopping meat and mixing with it garlic and onions, to make savory cabols; the baker is kneading dough, heating the oven, and throwing on pegs the sweet-smelling saugaks, while he talks across the ten-foot street to the Chandler, who is pouring candles into moulds before the gaze of all.

Scores of saddlers, braziers, turmingers, tailors, silversmith and other artisans are busy at work, stopping their work only to wait on their customers. They are perhaps making some goods to order, but especially are preparing a stock for all the surrounding towns and villages, such articles as woollen, cotton and silk goods are woven on hand-loom at home; carpets are made in the villages; dyeing is done throughout the city, but the great factory is the open busy bazaar. In them contests of capital and labor do not arise.

Each shop-keeper is a small capitalist and has a few apprentices

whom he feeds and clothes and each of whom hope soon to set up a separate shop. The artisans have guilds and sometimes work in combination to regulate the price.

In the exchanging the Mohammedan has advantage over a Nestorian or Armenian, and the Farmer, not only because his religion requires that anything that is moist and sometimes in the case of the dry articles of food a Christian is not permitted to touch them.

In commercial affairs the Persians use the Arabic figures for indicating the days, number of yards and the weight of the bale. But for money a different system is used based on the Denar, its multipliers are indicated by signs built one on the other after the manner of stenog-



TWO MOHAMMEDAN BANKERS OR SARAFS.

raphy. These notations read from right to left, while the Arabic notations read from left to right. This method is called the demar system. Fifty demars equal one shahi, twenty shahis equal one krau, ten kraus equal one toman. The Imperial bank and many merchants are now introducing the decimal system.

Persian bankers or sarafs are numerous and capable. Their transactions are confined to loans and exchange. As the Koran forbids the taking of interest the amount is added to the face of the note at the first. A banker, even when wealthy, is accustomed to sit on a cushion in a little shop, with an iron box behind him, a nurza or two behind him,

and a pile of copper shahis in front, for money changing. Exchange in Persia is regulated by Europe and India. The ordinary rate of interest is from 12 to 18 per cent. Rates run as high as from 48 to 120 per cent.

The Kurds often borrow at 10 per cent monthly compound interest, and often after a few years must surrender their villages to satisfy a claim which was originally small.

In the bank stores and government offices and in houses of the nobility are a class of men employed as clerks, secretaries and accountants. They are called by the general term "Merza." The Merza is master of the pen. He can write correctly and with the observance of the numerous forms necessary, in addressing the various grades of society and official life. His education is primary. His outfit consists of a kalamdan and a roll of paper. The kalamdan is a pen-case about eight inches long and one and one-half in height and width, which is carried in his girdle or pocket. It is usually made of paper mache ornamented with pictures of flowers, and animals, men and women. The contents of the case are a small ink-holder, of brass or silver, some pens, a penknife, a piece of bone, a small spoon and a pair of scissors. The pens are stiff reeds of the same kind that were used for writing on papyrus or parchment. The goose-quill, though it has been used in some countries since the sixth century, has not been adopted in Persia. The steel pen is being introduced and has already modified the writing of Syriac and Armenian, and will doubtless modify the Persian character. The penknife and bone are used to sharpen the pen. The point of the reed is laid on the bone to be cut to the proper bluntness. The scissors are necessary for trimming the paper, as etiquette and good luck requires. Some lint or cotton is put in the inkholder and saturated with ink. The spoon is used to pour water on it and mix it.

The Merza sits on the floor sufficient unto himself. Sometimes he has a small table about a foot high in front of him; in writing a letter he takes a piece of unruled paper in his left hand, supports it on his forefinger and writes from right to left, curving the lines upward. He then reverses the paper and writes upon the margin at an angle to the other lines and from the bottom upwards. The sender certifies it by sealing it with his signet. This is usually made of brass or stone, with the name and title engraved upon it.

Formerly a letter was folded until it formed a flat roll half an inch in width. It was then closed with a band of tissue paper on which the seal was affixed. Now letters are put in envelopes, large or small, according to the rank of the person addressed.

In keeping accounts the Merza makes the entries not in columns, but successively in lines and joins by a vinculum, the name, item and amount.

The foreign trade of Persia is carried on for the most part with England and Russia. In the south the important trade routes are through the Persian Gulf ports, Bushire and Bandar, Abbas by the Karum River, and by Bagdad and Kermanshah. The northern route by Trebizond and Erzurum is much used. The Turkish government allows goods in transit to pass in bond, securing to itself certain fees and to the country along the route considerable profit.

Russia puts a duty on goods in transit, in order to reserve to itself the trade of Northern Persia. Its manufactures are entering in increasing quantities via Julfa, the Caspian ports, and by the Transcaspian Railway.

Taking into account the whole of Persia, England has the bulk of its trade, both as to value and tonnage. It is interesting to watch the rivalry of these two great powers in Persia in matters of trade and politics.

NATURE'S POETRY.

Nature poetry finds in spring a strong incentive. Grim, slothful winter lingers long, holding gentle spring in his icy grasp. Then she rises suddenly in her youthful strength, and snowflakes change to flowers with a suddenness that surprises the stranger. This quick transition, this annual resurrection, is the theme of many a bard. Spring poetry is addressed to the stork, as harbinger of the season, who, when he comes to stay, brings summer with him.

The ancients declare that spring was under the special care of the Goddess Amahid. All the people joined in the feast of Vasthavar, or "Rosè Blossoms." In Christian times this has been supplanted by the three days of festival of the Transfiguration. The ancient name, the Feast of Rose Blossoms, indicates the love of the beautiful, which leads to the true and can have its origin only in the good. There is a religious halo about the very names of the flowers. The "Fountain's Blood" is a floral wonder. Was it the blood of righteous Abel that sprang from the ground as this crimson flower on a leafless stalk, calling to God in its blood-red simplicity for vengeance on the murderer? These beauties of the field and glen have called forth exquisite gems of thought which are treasured to this day.

Summer—the short, sweet, seductive summer—does not last long

enough to produce ennui. This brief, bright pageantry of blooming, fragrant flowers and ripening fruit comes quickly, does its work in haste, and a chill, gloomy winter succeeds, suppressing autumn before it fairly has a chance to exist.

With what poetic fancy the return of spring is greeted may be seen in this little poem:

Scarce are the clouds black shadows,
Pierced by a gleam of light;
Scarce have our fields grown dark again,
Freed from the snowdrifts white,
When you with smiles, all twinkling,
Bud forth o'er hill and vale.
O first born leaves of springtime,
Hail to your beauty, hail!

Not yet to our cold meadows
Had come Spring's guest, the swallow,
Not yet the nightingale's sweet voice
Had echoed from the hollow.
When you, like Joy's bright angels,
Came swift to hill and dale.
Fresh budded leaves of springtime,
Hail to your beauty, hail!

Your tender, verdant color,
Thin stems, and graceful guise;
How sweetly do they quench the thirst
Of eager, longing eyes!
Afflicted souls at sight of you
Take comfort and grow gay.
New budded leaves of springtime,
All hail to you today!

Come in the dark breast of our dales,
To shine the hills between!
Come, o'er our bare and shivering trees,
To cast a veil of green!
Come, to give sad faced Nature
An aspect blithe and new!
O earliest leaves of springtime,
All hail, all hail to you!

Come, to call up for newborn Spring,
A dawn of roses fair!
Come, and invite the breezes light
To play with your soft hair!

Say to the fragrant blossoms:
"Oh, haste! Men long for you!"
Hail, earliest leaves of springtime,
Young leaves so fresh and new!

Come, come, O leaves, and with sweet wings
Of hope from yonder sky,
Cover the sad earth of the graves
Wherein our dear ones lie!
Weave o'er the bones so dear to us
A garland wet with dew,
Ye wings of Hope's bright angels,
Young leaves so fresh and new!

Song to the swallow will touch the heart of many a homesick exile:

O swallow, gentle swallow,
Thou lovely bird of Spring!
Say, whither art thou flying,
So swift on gleaming wing?

Fly to my birthplace, Ashdarag,
The spot I love the best;
Beneath my father's roof-tree,
O swallow, build thy nest.

There dwells afar my father,
A mournful man, and gray;
Who for his only son's return
Waits vainly day by day.

If thou shouldst chance to see him,
Greet him with love from me;
Bid him sit down and mourn with tears
His son's sad destiny.

In poverty and loneliness,
Tell him my days are passed:
My life is only half a life;
My tears are falling fast.

To me, amid bright daylight,
The sun is dark at noon;
To my wet eyes at midnight
Sleep comes not—late or soon.

Tell him that, like a beauteous flower,
Smit by a cruel doom,
Uprooted from my native soil,
I wither ere my bloom.

Fly on swift wing, dear swallow,
Across the quickening earth;
And seek in fair Armenia
The village of my birth.

A delicate expression of the poetic charm of a mountain torrent watering fields and gardens in the lower valley is the following:

Down from yon distant mountain,
The streamlet finds its way;
And through the quiet village
It flows in eddying play.

A dark youth left his doorway
And sought the water-side;
And, laving there his hands and brow,
"O streamlet sweet!" he cried.

"Say, from what mountain cam'st thou?"
"From yonder mountain cold,
Where snow on snow lies sleeping—
The new snow on the old."

"Unto what river, tell me,
Fair streamlet, dost thou flow?"
"I flow unto that river
Where clustering violets grow."

"Sweet streamlet, to what vineyard,
Say, dost thou take thy way?"
"The vineyard where the vine-dresser
Is at his work today."

"What plant there wilt thou water?"
"The plant upon whose roots
The lambs feed, where the wind flower blooms,
And orchards bear sweet fruits."

"What garden wilt thou visit,
O water cool and fleet?"
"The garden where the nightingale
Sings tenderly and sweet."

"Into what fountain flowest thou?"
"The fountain to whose brink
Thy love comes down at morn and eve
And bends her face to drink.

"There shall I meet the maiden
Who is to be thy bride,
And kiss her chin, and with her love
My soul be satisfied."

SOCIAL AND HOME LIFE.

As I turn to this chapter, the remembrances of my Oriental home rise before me, hallowed and strengthened by time and absence. Over its shadows and sunshine are thrown gleams of mellow light that bear my lonely soul on the wings of emotion to the far-away land that rocked my cradle. What days of sparkling mirth! what days of saddening gloom! Yet to my longing heart the sunshine and shadows of home are merged in a heavenly radiance.

To you, my reader, I now extend an invitation to walk with me among the scenes of my boyhood.

It gives a strange effect to the street scene to see the houses and yards, like castles or picturesque fortifications, surrounded by solid black walls, varying in height from ten to twenty-five feet, with a heavy gate before each house and an iron hammer suspended as a knocker from its center. Most of the residences are two story houses, built of sun-dried brick, around an open court yard, and plastered within and without. There are few stone buildings, and still fewer of wood. Most of the houses have a balcony overlooking a tangled garden, with window ledges abloom with flowers. The roofs are tiled, and the numerous small windows are closely latticed on the outside with a network of iron bars arranged in pairs. As a rule, the residences are very close together, with a space between them of not more than six feet, so that a distant view of the dwellings makes them appear as though erected in a block.

Entering the gate, and passing through the yard, we come to the house. In the court yard, and in the rear of the building, there are generally gardens, with lofty trees surrounding the house and overshadowing it with their green branches. Sparkling fountains play in the rich sunshine amid flower beds, exquisite in variety and hue while the air is perfumed with roses and made melodious by the song of the nightingale.

These garden spots are found in profusion in my birthplace, the city of Oroomiah, and may be seen with no less frequency in most of the cities and villages. Indeed, the whole land is one of bloom and blossoms.

As we enter the house, we meet with a most cordial reception from the household, for hospitality and kindness to strangers are the first laws in the Orient, and is a most pleasing and characteristic feature. Interchange of visits among neighbors and friends is the rule, for the people love to congregate, and greatly enjoy meeting together to smoke and talk over their affairs. In Christian homes men and women meet in the reception room; but generally ladies, gentlemen and children form separate groups and chat on general topics, which vary according

to the social position and intelligence of the company. In a Mohammedan house there are two apartments, the haremlik and the selamlık—the former the ladies' reception room and the latter for gentlemen.

Holidays and long winter evenings are usually devoted to a pleasant and ancient pastime, which is, indeed, one of the happiest features of Oriental life. The master of the house opens the door of the house and welcomes the guest with numerous expressive gestures of whole-hearted hospitality. In the immediate entrance of the house there is a place where the etiquette of the country requires you to remove your shoes and put on slippers, before entering the inner apartments; but hats,



FIVE GENTLEMEN ON A HUNTING TRIP.

like the bonnets of American ladies, are not necessarily taken off. After exchanging graceful salutations, formal civilities and inquiries after each other's health, the guest is ushered into a cheery court and thence into a reception room, where coffee, the universal beverage of the Levant, is served on a silver tray in tiny goblets like egg-cups. The square room which the company occupies is comfortably fitted and arranged with a profusion of divans, embroidered cushions, and mattresses for sitting and reclining, and perhaps a few chairs. The floor is covered with rich Oriental rugs, while curtains and shawls of fine texture hang about the sides and across the ceiling. In the center of the room is placed a stove or a charcoal brazier. The room is lighted with bright lamps, the old-

fashioned tallow candle or olive oil wick having been long abandoned. The lady callers all cluster about the genial hostess, who sits by her babe singing, soft and low, the sweet, simple cradle song; while the men may be engaged in a discussion of current events, though they often exchange remarks with the ladies. The little folks have a lively time by themselves in much the same kind of merry innocent frolic that is the delight of American boys and girls. Oriental children, too, have their marbles, their skipping rope, and little toy plows, into which cats and kittens are harnessed in play. Little girls, with rosy faces are clustered with their dolls and kittens around the good old grandmother, who tells them riddles and amusing stories, while the white headed patriarch, bowed with years, begins to recount anecdotes of his bygone days. The remarks of the venerable man are always interesting, yet they reveal no progress in the lapse of time; for the Oriental life and customs have been preserved with little change from a remote antiquity. The house servant is busied with such functions as arranging the shoes in pairs, that the guests may easily find theirs when departing. After games and conversation, the company indulge in cigaretts, coffee, sweetmeats, and the bubbling marghileh, or flexible rose water pipe, a smoking apparatus very similar to the hookah of Hindoostan, which is always filled with Shiraz tobacco. Time wears pleasantly on, and the guests are sure to depart late, nearly always with the satisfaction of having had an enjoyable time.

A gathering like the one described is a great time for story-telling. Molla-Nasreddin, a teacher and notorious wag, who is the idle hero or victim of many Munchausen-like tales is supposed to live in Bagdad. Several stories concerning him are worth recording in English.

One day the Molla was too lazy to preach his usual sermon at the mosque. He simply addressed himself to the congregation, saying:

"Of course you know, O faithful Musselmans, what I am going to say?"

The congregation cried out with one voice:

"No, Molla, we do not know."

"Then, if you do not know, I have nothing to say to you," replied the Molla, and left the pulpit.

Next time he again addressed his congregation, saying:

"Know ye, O faithful Musselmans, what I am going to say to you?"

Fearing that if, as on the previous time, they said "No," the Molla would leave them again without a sermon, all cried:

"Yes, Molla, we do know."

"Then if you know what I am going to say," quietly remarked the Molla, "of course, there is no need of my saying it," and he again stepped down from the pulpit, to the consternation of the congregation.

A third time the Molla again put his question:

"Know ye, O faithful Musselmans, what I am going to preach to you?"

The congregation, determined not to be disappointed again, took counsel on the question. Accordingly some of them replied, "No, Molla, we do not know," while others cried, "Yes, Molla, we do know."

"Very well, then," said the Molla, "as there are some of you who do know, and others who do not know what I am going to say, let those who do know tell it to those who do not know," and quickly left the pulpit.

A friend calls on the Molla to borrow his donkey.

"Very sorry" says the Molla, who does not want to lend his animal, "but the donkey is not here; I have let him out for the day."

Unfortunately, just at that moment the donkey begins to bray loudly, thus giving the direct lie to the Molla.

"How is this, Molla?" says his friend. "You say the donkey is away, and here he is braying in the stable."

The Molla, nothing daunted, replies in a grave manner:

"My dear sir, please do not demean yourself so low, as to believe the donkey rather than myself—a fellow man and a venerable Molla with a long gray beard."

The Molla used to teach in the parish school. He had taught his pupils that whenever he happened to sneeze they should stand up, and clapping their hands together, cry out "God grant you long life, Molla!"

This the pupils regularly did whenever the Molla sneezed.

One day the bucket gets loose and falls into the well of the school house. As the pupils are afraid to go down into the well and fetch up the bucket, the Molla undertakes the task. He accordingly strips, and tying a rope to his waist, asks his pupils to lower him carefully into the well and pull him up again when he gives the signal. The Molla goes down, and having caught the bucket, shouts to his pupils to pull him up again, but when they have drawn him nearly out of the well, he suddenly sneezes. At this the pupils immediately let go the rope, begin to clap their hands together, and shout down the well, "God grant you long life, Molla!"

The Persians are eminently a social people, they are gay and entertaining, full of fun and jokes and story-telling and ready in repartee;

they are much given to the visiting and feasting, men visit with men, women with women; dancing and amusing themselves beyond measure.

The Persians are a polite people; visits are made at the festivals both for congratulations and condolence, and often for the transaction of business. The greatest social event in Persia is the festival of New Year or (Noruz).

This is the only festival of the Ancient Persia that has not been displaced by the Mohammedanism. The Persians never fail to enter into its enjoyment.

In this festival of Noruz, the Dervish pitches his white tent before the door of some nobleman and yells, *Ya hak* (O truth) until his claims to charity are satisfied.

The letter carrier presents himself to receive an anam; the cook expects a new coat; the miza, and even physicians, are remembered by their patrons, and the aldermen receive goodly donations from their constituents.

During the last week of the old year the bazaars are profusely decorated. Gay clothes, carpets and shawls are exhibited in the shops, pictures, mirrors and mottoes are hung up. Arches are constructed spanning the streets with pendent ornaments. Villagers crowd in front of the open shops, and groups of boys stroll about to see the sights.

Everyone buys a collection of nuts, raisins, figs, dates, dried apricots, grapejuice, paste, etc. These fruits must be of seven kinds, the names of each beginning with a letter S. The collection is called the *yeddi luvn*. Many send to their friends a plateful, with the compliments of the season. The last Wednesday, called *Aklin Chabar Shenba*, is a gala day. It is the children's festival, but the whole population is ready for a frolic.

Clowns play in a fantastic costume and ludicrous masks, and strolling minstrels with tambourines and cymbals and leading a monkey, perform and collect *shahis*.

Boys crowd the streets and women gather on the housetops to see the shows.

Schoolboys enter into the spirit of the day and make a mock visit to their principals.

One of them, arrayed like a Kurdish sheik, in long flowing robes, great turban, and a cotton beard, and with attendants armed like Kurds; but with canes for swords, presents himself and declares that a fine has been levied upon the school. He receives a present and they all go off to

expend it on some of the good things in the bazaar. In some villages, buffalo fights are a part of the program.

These powerful animals, sometimes made ferocious by partial intoxication, make a rough contest.

This festival extends two or three weeks. The bazaars are generally closed and business suspended; all are bent on pleasure.

Noruz is a pleasant time to renew old acquaintance, make new ones and to visit both rich and poor, without interfering with their business engagements. The manner of living is very comfortable. Their wealth is not great, but they have the conveniences and luxury which the country affords, or which they think it necessary to import. Their houses are neither of marble nor of cut stone, nor do they have many of the charms of architecture.

But the wealthy class in the cities have pleasant rooms, excellent food, fruits and flowers in abundance, troops of servants waiting their every beck and call, stables full of valuable horses, incomes easily earned, plenty of leisure for an afternoon siesta and for social intercourse, many holidays and dispositions to enjoy them.

Another place of social gossip and resort is the bath houses; costume and religion require frequent ablutions. The men go to the bath houses and dye their hair and nails with henna in order to make them red, the bath is also necessary for the women, who go and dress their hair; dying of eyelashes requires much time and attention. The bath houses are below the level of the street so as to be supplied with water. One may know when he is near the bath houses by the long rows of colored towels hanging on the street walls. The fuel used is thorn bushes and straw and weeds. The Persian has few kinds of ornaments, his theater is the Takia or Passion Play of Muhassan, and in this time Dervish will be repeating poetry on the corners of the streets.

Singing, music and dancing are carried on at weddings and feasts. In Persia the men will not dance, that is a gentleman, but will hire some other man to dance for him.

The giving of presents is a universal custom. A Persian returning home brings a Sokat (or present) to each of his relatives and friends.

The social life of man outside of their own harems is separate from women; the most striking fact in the condition of women in Persia is her seclusion, her dwelling is shut in from the street and her view of the neighbors is over high mud walls.

The houses of the rich have two apartments; the *berum* and *andeen*, the latter is reserved exclusively for the women, and is also called

harem, or forbidden place. Eunuchs act as guardians and stewards of his family; the wife never sits at a feast with her husband nor receives male visitors.

Visitors must not inquire about her health or refer to her.

The street costume for women is a contrivance for maintaining her seclusion even when she is out of the harem.

It consists of shelvar, chudder and veil. The shelvar is a combination of very full trousers and stockings fitting tightly on the feet and gathered at the ankles. The chudder is two yards square, of cloth, and is put on over the head and envelopes the whole head or person. The veil is of muslin or linen, and completely conceals her face. Before



A MOHAMMEDAN LADY IN STREET COSTUME.

the eyes is a lace-work through which the woman can see her way, but not even a glance of her eye can be seen.

The street costume is made only of two or three fabrics, either blue, black or barred, so that among the many uniformly dressed women a man could not recognize any one of his own wives. As the women glide through the streets they lift their veils to get a fresh breeze or to see the pitfalls, but if a man appears unexpectedly the veil goes down with a jerk. If a lady of high degree is riding through the streets an attendant goes before and commands, "Men, turn your eyes away!" Common mortals should not look upon the shadow of a princess. Even

old hags, who are washing clothes by the watercourses and beating them upon the stones, attempt to arrange their veils and chudders so as to conceal their features. Even young girls must put on street costume.

A wife is in subjection to her husband, a subjection so abject that she does not even dream of the possession of those rights which have been and are being granted to women in Christian lands. She occupies the position of a slave to man's pleasure and comfort and aspires to nothing more; she does not sit down to eat with her husband, but eats after waiting on him. If perchance she accompanies him on the streets, she walks some distance behind him. Wife-beating is very common and is allowed. The indoor costume consists of a number of full divided skirts or bloomers, reaching to the knees, and according to the new style, plain white or black pantaloons. The sack or kalya is loosefitting, often not buttoned in front, with very long sleeves which are fastened to the wrists with many loops and knots. Sometimes there is a cuff elaborately trimmed. The head is covered with a square of cloth, tied under the chin, concealing the ears and falling down on the shoulders. The shoes are sandals usually of red or yellow sheepskin, with pointed, turned-up toes and an iron plate on the heel. In walking, the heels flop and clatter, and the steps are made with a gliding motion to prevent the shoes from slipping off.

The girls look forward to marriage as their sole destiny. There is no word corresponding with "old maid." To remain unmarried for a Persian woman is a sin of the divine purpose of her nature.

SMOKING (WATER PIPES).

Water pipes, called in Turkey, *marghile*, and in Persia, *kalian*. The *tumbak* is soaked in water, squeezed like a sponge, and packed in the top of the *kalian*, a live coal is then placed on it (this coal must be made from the root of the vine or it would soon be extinguished by the dampness of the *tumbak*), and the smoke is drawn through the water that is in the lower bowl of the *kalian*, and inhaled through a flexible serpentine stem or a short stem of wood. Turks prefer the former, and Persians the latter. Of all the forms of enjoying this delightful solace for the cares and hardships of man, this of smoking through the *kalian* is the most poetic and delightful, both for the elegance of the method and the flavor of the weed, but it could hardly become popular in America because it takes much time to light the pipe and the care and cleaning of it is laborious and must be delegated to the charge of a servant. In Persia every gentleman's house has a *pishkamet* whose sole business is

to prepare the refreshments and take charge of the kalians. The poorer classes generally have their daily smoke by resorting to a tea house in the bazaars, or under the plane trees in the center of the village; for one or two cents they can enjoy a fifteen minutes rest for their souls.

Every smoking man in Persia must have not only a pipe, but also



A PERSIAN SMOKING A WATER PIPE.

a piece of flint, a piece of steel, and a supply of punk, or tinder in his pocket to start a fire to light his pipe. This primitive method of starting a fire is still in use there because matches are not yet manufactured there, and when they have to be imported they are more expensive than the punk.

MEN'S COSTUME.

The shirt is unstarched, cuff and collarless; nicely embroidered about the neck; opened in the front, and fastened with two small buttons at the left shoulder. The material is white linen, silk sewed, while among the lower class it is dyed, usually in blue. The trousers are somewhat

like bloomers, very loose, even at the ankle, and are held up by a cord of green or red silk, cotton or wool. The material is of various colors of broadcloth, etc., which by the laboring class is dyed in blue or red.

The Arkalick is a closely fitting garment, collarless; the sleeves reach to the wrist. In the middle, the waist and the lower part, which is ruffled, are sewed together and opens in the front, but usually buttoned with little metallic buttons. The pockets are below the belt on each side. The length is almost to the knees. It is usually made of calico of a rich color.

The belt. Some wear a thick linen belt. Often a shawl is used. Others wear a two inch width of black varnished leather, with brass clasps, which often may have ornaments of brass, silver or gold.

The gima. This is open in front and has black buttons, but seldom buttoned except in winter; is longer than the Arkalick and is worn over it. The material of this is usually thick.

The hat is made of fine sheepskin fur pasted on a frame, about five to ten inches high. The style of the hat changes annually.

The hair. The old people shave the entire head except a "kakulta" which is left on the middle of the crown and is long—just like that of the Chinese in the United States. They say: "This is done so as to enable Mohammed to draw up the true believers to Paradise."

The beard is shaved by the young men up to 30 or 35, after which it is clipped to the length of one-third of an inch. This is done up to 50, when the beard is left to grow in full length.

The mustache is very seldom, if ever, shaved.

Many people dye their hair, beard and mustache with henna so as to make the hair darker.

The men have almost Europeanized this custom, except in the Gima and the hat. The latter the government requires not to be changed by any citizen of the country.

WOMEN'S COSTUMES.

Andaron dress. The men, neither the women, use any kind of underwear. The shirt, with the lower order, is of blue or white calico; with the higher, it is silk or fine cotton, well embroidered, and sometimes of rich, colored calico. In length it is almost to the middle of the thigh, open in front, fastened with buttons. Over this is a sacque, somewhat loose, with long sleeves, folded over at about the wrist.

Shirt or Shalwar. This is short among the higher classes, never reaching the knee, while among the lower classes it may be seen even



VEILED AND UNVEILED WOMAN.

below the knee. It is of great width and is divided; it is held up by a thin cord of cotton or silk. The skirt is not one, but a half-dozen, at least. The outer one is velvet, silk, trimmed with gold lace, etc. Now a new style has been added; wearing pantaloons under the skirts reaching to the ankle. This is done only among the rich.

They walk barefooted in the house, but outdoors they use shoes. The shoes are like sandals, of sheepskin, and are blue, red or black, pointed toes and turned up; in walking the heels flap and clatter. Socks are seldom used. Charkad, or the head cover: This is a large square of embroidered silk or cotton, folded in a manner that will help to display the corners, and fastened under the chin; this is very valuable.

Often when by themselves or with their husbands the women are bareheaded. No support of any kind is worn by the Persian women, and the beautiful figure of youth is lost soon after maturity.

The hair is usually black and very long and is plaited into numerous little tails, reaching almost to the knees, and often false hair is used. In front, the hair is parted in the middle and frequently has bangs. The hair is usually painted or colored with henna.

The face. The eyebrows are widened and painted until they appear to meet on the forehead, and there may be seen shammoles, or stars. The eyes are colored with keylah, which is supposed to be beneficial to the eye; the eyes are black and brown, never blue. The cheeks are painted.

The jewelry. The women of Persia delight in jewelry and display various ornaments; bracelets, necklaces, breast-beads and coins, anklets, ear, nose and finger rings, and at the end of their long hair, attached by ribbons, are jewelry and coin; all these may be of brass, silver or gold.

Moslem street dress. The women wrap themselves in a large blue or black sheet called chad-ra; this is hanging partly over the shalwar, inside of which are the feet; over the eye is three-quarters of a yard of linen as a veil, perforated, about two inches square, with minute holes. The Assyrian and Armenian women dress alike, but altogether different from the Moslem.

THE RACE AND CHARACTER.

The Persians are of Aryan race. The followers of Zoroaster; the old Persians never gave themselves any other title but Aryavo Daughavo, i. e., "Aryan races." Again the name of Darius is found on the monuments, "Darius a Persian son of a Persian; Aryan of Aryan race." They

claim, even now, and are known by the people at large to be the descendants of the Aryan race.

Character. Persians are of medium stature, strong, and as a rule healthy. They are clean, sharp in business, skillful and artistic; alert, active and somewhat enterprising, although they take things easy; social, entertaining, hospitable, well disposed to a foreigner and ready to adopt his ways; always show respect to their elders or superiors in rank, as may be seen by their keeping a step behind. Fond of humor, delight in music, although they have only stringed instruments. In the past they were given much to poetry. Their poets and books are known as Poet "Firdusi," who wrote "Shah-na-ma, and Sheik Sadi, of Sheraz, who wrote "Bustan" or "Fruit Garden," and "Goolistan," or "Rose Garden."

SENTIMENTAL LITERATURE.

If Greece had her Homer, Italy her Dante and England her Shakespeare and Tennyson, Persia is equally proud of her Omar Khayyam, Firdusi, Hafiz, Nizami and Sa'de, whose exquisite pearls have been great inspiration and stimulant to thousands of youths.

Their writings are sentimental and mystic in style, tender and pathetic in thought, and beautiful and flowery in language. One of the foremost of the Persian poets is undoubtedly Nizami, of Ganja, who lived in the twelfth century. He was the founder of the Romantic epoch, and has contributed more love songs to the Persian literature than any other. One of his best productions is his story entitled "Laili and Majuun." Two ardent lovers whose misfortune and devoted affection excite tears of sympathy and interest in all the East. Majuun was the son of a chieftain and Laili the daughter of a humble Arab who, nevertheless, possessed all the pride of his desert race. Laili was so beautiful and charming that when Majuun first gazed upon her flashing dark eyes, and

The soft expression of her face,
Destruction stung his burning brain
Nor rest he found by day or night—
She was forever in his sight.

As Laili's people were accustomed to wandering in the desert, they one day folded their tents and went to the mountains with their families and cattle, leaving no trace of their march, and cutting off every possible way for the two lovers to communicate with each other. Majuun became almost insane in the vain search after his love through the groves and

glens of the wilderness and the solitary rocks of the mountains. At length his father, alarmed by his condition, took an organized band and went in search of their tribe. Finding them in the mountain stronghold he made preparations of marriage for his son to the maiden, but in such a conceited and haughty way that he received a very cold and unfavorable message in response. The chieftain, indignant and full of anger, took his homeward trip, when poor

Majuun saw his hopes decay,
He beat his hands and garments tore,
He cast his fetters on the floor
In broken fragments and in wrath
Sought the dark wilderness path;
And there he went and sobbed aloud,
Unnoticed by the gazing crowd.

Once, while wandering near the camps of the Arabs, he was seen by some relations of Laili, who represented him as an insane youth of the desert. The maiden, recognizing her lover in their description, rejoiced over the tidings, though she feared to go out to meet him, dreading her father's wrath, but anxiously

From morn to eve she gazed around
In hopes her Majuun might be found.

Once, while sitting at a fountain under a shady cypress tree near the encampment, with bright hopes of chancing to see her beloved, she mournfully sang her faithfulness:

Oh faithful friend and lover true,
Still distant from thy Laili's view;
Still absent, still beyond her power
To bring thee in her fragrant bower.
Oh! noble youth, still thou art mine,
And Laili, Laili, still is thine.

While she was thus chanting her love song under the cool shade of the tree a stranger, a princely youth, by name Ibusallaam, passed by. His eyes rested upon the crimson lips and beaming softness of her dark eyes. Electrified by her grace and beauty, he hurried to her father with a plea for his daughter's hand. Because of his kingly apparel and dazzling ornaments he was favored by the father of Laili, who gave his consent to the proposed union. The poor Majuun may wander, threatened and tried to induce his friend to fight the cruel Arab, but all is in vain.

The contract is signed and the father has pledged his word of honor. The new lover brings his costly gifts, a long line of camels, all laden with embroidered robes, beautiful rugs and carpets, silks of all kinds and the most valuable gems to be laid at the bride's feet. The rattle of the drums and the shrieks of the pipes, the music for the marching steeds, announces the coming of the bridegroom, dressed in the richest cassimere, and smiling at each step like the rising sun. The wedding takes place in due time, although against the maiden's will, those pitiful pleadings were unheard and uncared for by any mortal. Still she cherishes Majuun's memory; the tenderest feeling, though the wife of Ibu-Sallaam now.

Deep in her heart a thousand woes
Disturbed her day and night's repose;
A serpent at its very core,
Writhing and gnawing evermore,
And no relief—a prison room
Being now the lonely sufferer's doom.

The rolling years and the whirling months did not bring any soothing to the heartache of Laili. She sat quietly in her prison tower, watching the circling of the sun by day and the flashing of the stars by night, with but a fainting hope in her sad heart for her Majuun. Once, while sitting in her chamber, meditating on her fate, she heard an unusual noise below; shrieks and wailing cries, a great confusion in the family. A messenger entered with a death note announcing the death of Ibu-Sallaam. Although the message was a star of hope and a benediction to her heart, yet to fulfill the Arab law she assumed the garments of woe and wept with the rest.

But all the burning tears she shed
Were for Majuun, not the dead.

When the prescribed years of mourning were fulfilled she was freed from her rock bound tower. She called her trusty servant boy and sent a hasty message to Majuun. She appointed a time and place for the two lovers to meet in communion sweet. She made her way through groves of palms and bowers of roses, not stopping until she saw the haggard form of her lover. Stepping gently to his side she laid her hand upon his arm and said:

"Ah, Majuun, it is thy Laili that has come." As he recognized the familiar voice and the gentle touch, overcome with emotion, he fainted at her feet,

His head which in the dust was laid,
 Upon her lap she drew, and dried
 His tears with tender hand, and pressed
 Him close and closer to her breast;
 "Be here thy home, beloved, adored;
 Revive, be blest—Oh! Laili's Lord!"

At last he breathed, around he gazed,
 As from her arms his head he raised;
 "Art thou," he faintly said, "a friend
 Who takes me to her gentle breast?
 Dost thou in truth so fondly bend
 Thine eyes upon a wretched distressed!"

"Are these thy unveiled cheeks I see?
 Can bliss be yet in store for me?
 Is this thy hand, so fair and soft?
 Is this, in sooth, my Laili's brow?"

"In sleep these transports I may share,
 But when I wake—'tis all despair!
 Let me gaze on thee—e'en though it be
 An empty shade alone I see.
 How shall I bear what once I bore,
 When thou shalt vanish as before?"

To this Laili responded quickly and readily:

Here in this desert join our hands,
 Our souls were joined long, long before;
 And if our fate such doom demands,
 Together wander evermore.
 Oh, Majuun! never let us part.
 What is the world to thee and me?
 My universe is where thou art:
 And is not Laili all to thee?

Majuun, knowing that, according to the Arab law, he could not make her his wife, with tearful eyes and faltering voice, answered:

How well, how fatally I love,
 My madness and my misery prove;
 All earthly hopes I could resign—
 My life itself to call thee mine.
 But shall I make thy spotless name
 That sacred spell—a word of shame?
 Shall selfish Majuun's heart be blest,
 And Laili prove the Arab jest?

The city's gates though we may close,
We cannot still our conscience's throes.
No, we have met, a moment's bliss
Has dawned upon my gloom in vain;
Life yields no more a joy like this,
And all to come can be but pain.

He clasped her close to his aching heart, and kissed her sorrowfully his last good-bye.

Accompanied by her servant she went back to her home and lived a most solitary life. The time of life's sunset drew rapidly nigh. She called her mother to her bedside and entreated that when she was dead Majuun might be allowed to weep over her grave.

After she was gone, the faithful servant took the tidings to the poor love-stricken Majuun. He made his way weepingly to the grave and mourned over her for weeks. At last he was found with his head resting upon the tomb and the peaceful touch of death upon his brow.

Laili's tomb was opened and they laid the still heart beside her own.

One promise bound their faithful hearts—one bed
Of cold, cold earth united them when dead.
Severed in life, how cruel was their doom
Ne'er to be joined but in the silent tomb.

Another of Nizami's productions is his story of Shirin and Farhad, two other lovers, whose devotion and sad life is no less thrilling and sentimental than that of Laili and Majuun. Some of the Persian scholars even admire it more. Shirin was the betrothed of the King Khosroe Parwiz and Farhad was a famous sculptor in his employment. These two fell in love with each other, and the king, becoming aware of it, promised to give her to him if he could execute the impossible task of bringing to the city the abundant waters of the mountains. Farhad set himself to the herculean labor, and to the horror of the king, nearly accomplished it, when Khosroe Parwiz dreading the advancing necessity of losing Shirin, or being dishonored, sent to inform him of her death. Being at the time on top of a precipice, urging on the work of the aqueduct, the news filled him with such ungovernable despair that he threw himself down and was killed.

THE PASSIONATE LOVE SONGS.

There are numerous love songs in Persia that have never been reduced to writing. The musicians sing them with greatest ardor, and are always listened to with breathless attention. One of the most popu-

lar songs of the Persians is the story of the two lovers, Asley and Karam.

They lived several hundred years ago in Oroomiah. According to the legend, Asley was the daughter of a Nestorian, a man of considerable means, and from the well known family of the Maleks, who lived in a pretty villa a few miles east of the city. The daughter was celebrated for her beauty and gracefulness. She spent most of her time by a marble fountain just at the outskirts of the woods, instructing her maids in caring for the plants, vines and flowers that grew so luxuriantly in her father's exquisite garden. She is represented as always dressed in her flowing Oriental costumes, embroidered richly in silk of rarest value, whose varied colors were constantly reflected in the crystal waters of the gushing fountain. The artistic garden, the beautiful girl and the refreshing fountain were objects of special pilgrimage, and all passers-by admired the unframed work of art.

But it was viewed with the added fascination of novelty by Karam, the son of a wealthy Mohammedan of a neighboring village. Once, as he was hunting in the adjoining woods, his "Lala-man," (guardian) was holding the "kurgoon" (a trained bird), and as he let it fly to start up a flock of birds that they might shoot into them, the bird made a peculiar sound; awe stricken by the loveliness of a woman, to attract the attention of the master and the guardian to the living picture at the fountain. Karam, beholding the beauty and grace of her divine countenance, loved her from that very moment and made up his mind to marry her. Forgetting his hunting, he sat under the shade of the palm tree, and inspired by her beauty, wrote poems upon the palm leaves and sent them to her by the "Lala-man." Asley, in answer, wrote poems of love to her lover in the forest, which, with their messages of love and encouragement, the guardian joyfully returned to his master.

The years passed by. The lover's patience being exhausted, according to custom Karam goes to his father, and with pathetic pleading, persuaded him to visit her father on a love mission. But the difficulties in the way seemed as great and high as the everlasting hills. There were not only social problems to be solved, but religious differences, one being a Mohammedan, the other a Nestorian Christian. After many heated debates the Malek gave his decisive answer, that it was impossible for him to marry his daughter to the richest Mohammedan upon the face of the earth. Thus the father of the lover returned to his home with no word of hope for his only son. But Karam, nothing daunted, made his way to the woods near his sweetheart's home and sung the sweetest stories of his love, and wept bitterly over his disappointment for ten

long years, so that her father was unable to persuade her to marry any one else. Tradition says his grief was so intense that the willows and palms have wept ever since in sympathy with him.

After ten more years, Asley's father, being alarmed by the threats of the youth and the mental depression of his daughter, sold all his possessions, and, taking his daughter, started on a long journey northward to Russia, thinking in this way to get rid of the young Moslem.

But the love-insane Karam, bidding good-bye to his parents and home, followed the trace of his "Y'ai" singing touchingly:

Oh, Justice! I appeal in behalf of my misfortune.
I have left my friends and fatherland.
I am a grief-stricken wanderer
After my missing black-eyed Asley.
Though far thou may'st sojourn:
'Twill not discourage me to follow.
If necessary I will enter into thy Church
And bow with confession before thy cross.

The maiden's parents settled at length in a Russian town—a lonely family in a strange land. One evening, while Asley was sitting on the roof of the house enjoying the mountain scenery, she heard below her the tune of a Persian love song, sung by a wandering minstrel. She instantly recognized her faithful lover's voice and her fainting hopes revived with joy. After wandering around and singing his love story for awhile, he thought he would change his appearance in order to go to her home without being recognized by her parents. In this way he could at least get a chance to see his beloved "Y'ai." Allowing his hair and beard to grow long, he assumed the garb of a Dervish "holy man" and went to the door and knocked. The servant came. He said to the servant:

"I am a man of God, a dervish, and have been suffering from tooth ache for some days and have come to ask the mercy of your mistress to relieve my pain." (The mother of Asley is supposed to have been a dentist). She took him to her office and called her daughter to hold his head while she was pulling the tooth, as the servant had reported the Dervish's trouble to her mistress, who went to the door and welcomed him in with promises that she would make every effort to relieve his pain.

Both daughter and the patient wept bitterly. The mother thought the Dervish wept because of his pain, and the daughter from sympathy.

After the first tooth was pulled the Dervish said: "Pull the other by its side, for it pains me too."

She pulled that one and then he ordered still another till all of his teeth were gone. Then having no further pretext for remaining, he took his head from Asley's lap and said:

"I have had thirty-two teeth pulled, but did not feel any pain because my head was in the arms of my love."

After singing a song, he begged to be allowed to rest his weary bones over-night in the comfortable home. Next morning he made himself known to Asley's parents, who wearied with the attempt to keep them separated, consented to their marriage.

But the end of their devotion was indeed pitiful. The night they were wedded it grew very cold. Asley drew her lover's seat near to the great log fire. As the legend goes, the inward burning fire of his long smothered passion was kindled by the outward warmth into visible flame. Asley, terrified at seeing her newly made husband burning to death, as she supposed, hastily snatching a pitcher of oil, supposing it to be water, poured it upon him. This so greatly increased the raging fires that her own intense love also burst into flame. She threw her arms about her husband and together they were consumed to ashes. Such was the devoted faithfulness and loyalty of the two lovers, and such was the unfortunate end of their career.

There is a beautiful fountain in Geogtape, a village about four miles from Oroomiah which to this day bears the name of Asley. Travelers visit the place with great interest and often with tears of sympathy and admiration.

SOCIAL AND DOMESTIC LIFE IN PERSIA.

The birth of a child is usually awaited with a great deal of agonizing anxiety. At the announcement of the birth of a baby boy, the servants have a glorious time. They joyfully take the tidings to their master, from whom they are certain to receive gifts and hear good words. The congratulations of friends and relations will begin to pour in from all quarters to the happy father, and it will be an occasion for rejoicing and festivity. The father will deem it a privilege to entertain his friends as an expression of his personal gratification. Noise, festivity and music will fill the atmosphere with the echoes of a merry company. Everybody is happy because a son is born, one who will succeed his father, keep up the family record and perpetuate the memory of the race.

But when a daughter is born there will be no giving of gifts, no festivity, no music and no entertainments. Everybody about the house,

the very atmosphere will be doleful and gloomy, as though the mourning over the loss of a precious child was already begun. The servants dread to take the tidings to their master, realizing the disappointment that will follow. When the father hears the message he will be in a woe-ful condition. Taking his pipe, he will engage in an endless puffing, as though thus to mitigate his sorrow. The poor mother's grief is most sincere and pitiful. She weeps bitterly when her friends come to her, appreciating her situation. They address her with comforting words and encouraging prospects.

Both mother and infant will be objects of hatred to the cruel father and the rest of the family. No word of comfort will be given to her by them. No kiss of affectionate love and no help in time of pain and sorrow.

It is the custom of the friends of the married couple on the wedding day to sincerely express their good wishes by repeating the common saying, "May your wedded life be long and peaceful with many sons and no daughters."

The child is salted on the day she is born according to an ancient custom, and subjected to the superstitions so carefully practiced among the women. If it is a boy no one can see his face for at least three months because the little thing is so precious that peradventure any one looking on him he might die.

A talisman will soon be brought, on which are written prayers and verses from the Koran. This is to be fastened on the right arm or put somewhere near the body to preserve him from sickness and especially the evil eye.

No mother allows any one to praise her baby boy; will usually dress him in unbecoming clothes and keep him dirty, fearing that if he should look too handsome and attractive, the evil eye might cause his death or illness; she will, however, do all that is in her power to make him comfortable. When he cries she is ready to rock him to sleep, singing the sweetest baby songs in his ears, and kissing his precious cheek because he is a son and a precious gift of God. But the unfortunate little daughter will have no more attention than the domestic animal at first. At the end of seven days she will be put into a hard cradle, wrapped tightly in swaddling clothing. Sometimes she will not be moved for a whole day or night, and when she is removed it will be only for a little while. When she cries the mother is slow to attend to her, and at best the only thing the mothers do for them when they cry is to rock them in a rough cradle, which does not add much to their



CHRISTIAN PERSIAN MOTHER AT THE SIDE OF THE CRADLE

comfort, nor soothe them into silence. After a considerable amount of singing and harsh speaking most likely the mother will get angry and tired and leave the little creature alone to cry until it can cry no more because utterly exhausted. They bind the eyes of a child very tightly with a handkerchief for the first ten or fifteen days, this they suppose protects them from nervousness caused by seeing the light for the first time. Again, they never take the girls out of doors for the first forty days and the boys for three months because they believe illness will be caused by the expression of surprise from the people that see them for the first time. Again, their eyes must always be filled with black powder, which they think keeps them from becoming sore and makes them pretty when they are grown.

As circumcision is practiced among the Mohammedans, boys receive their names at the celebration of this rite on the eighth day. But at the naming of the girl, there is no religious ceremony, and no reading from the Koran or even praying by the Mollah. An old woman will be called to the house, who will take the girl in her arms, and, placing her mouth to the child's ear, will call the name that her parents prefer in a very loud voice, repeating it three times, adding, "This is your name." At the age of 6 they will be put to work at home to help their mothers, and at the same time to learn what will be useful to themselves. They are taught sweeping, washing, cooking, making tea and preparing "kalian," the water pipe, for the guests and parents; and they will be expected to give good attention to all kinds of housework. They will also be taught sewing, which is supposed to be the crowning attainment of any girl. They learn to do the most beautiful embroidery and handwork, for which the Persian women have always been famous, and this is about all the preparation they can make for their future life as a married woman.

All education is confined to the male sex only, and very seldom to the female, who might be the daughters of prominent lords and men. The customs that require the strict seclusion of females, prevents them attending school, consequently only a few wealthy families will supply special tutors for their daughters. This teacher generally is a Mollah, who is a pious man, a very old man and nearly blind. As these blind Mollahs know the Koran by heart, they make very good teachers. He will be permitted to go to the women's apartment in the house and take a seat at one end of the room, while the pupil sits at the other; some elderly women will be present, while the teacher drills the pupils in reading the Koran and explains its teachings to them.

GIRL'S LIFE AND MARRIAGE.

One of the questions most frequently asked me by the young people of this country is concerning the courtship and marriage of our Eastern youth. The frequency of this question has led me to conclude that this is a favorite theme of young Americans.

Oriental harems have been the basis of many a delusive fiction, for the secluded privacy of their indoor life has thrown about them the charm of mystery. Islamism does not allow women to appear in public save when they are closely veiled; and even at their homes their apartments are entirely separated from those to which male callers are admitted. For centuries the women of the harem, isolated from society, had no knowledge of the outside world, except what they saw in their limited field of observation or heard from the men of their own household, for in the mosque and in public conveyances, as well as at home, they are kept in special apartments.

What a contrast to the American woman, who is queen in her own land by right of her independent birth—that heritage of every true born American citizen! Aishe, Mohammed's wife, is said to have originated the custom of seclusion, and the traditions and customs of centuries do not readily yield to innovation. The Arabic word harem is synonymous with the English word "home," and means "secret," or "forbidden."

The old-fashioned yeshmak, which once almost completely hid her features, is being gradually superseded by a thin gauze veil, which is indeed so thin that, like a transparent glass, it shows more clearly the beautiful countenance of the hanoum within. Thus, even in the changeless East the "new woman" is evidently asserting herself.

The ignorance, superstition, and bigotry of the nation are largely the result of uneducated mothers. In the absence of the father on affairs of business during the day the child is under the direct influence of his mother at home, and every characteristic of her conduct has a molding influence on him. If her words be wise and her conduct refined, the child will thus be molded; and, on the contrary, if she be ignorant and rude, her defects will be reproduced in her child. Thus women largely determine the standard of civilization for their country, and it is altogether the exception for an empty-headed mother to bring up clear-headed, intellectual children. With woman's intellectual, ethical, and spiritual elevation, the nation rises; while with her degradation and humiliation, the nation sinks to the lowest level of civilization.

Is the Mohammedan woman responsible for the semi-civilized position she occupies in the world? As has been indicated, she is more than

anxious to take her true place among her progressive sisters, but the religious institutions under which she is unfortunately placed create all these inhuman customs—seclusion, polygamy, and blind submission to ill-treatment which she is under moral bonds to obey. The religious institutions, therefore, are directly accountable for her sad position. Did Mohammed live in the present era, I do not believe he would approve of these customs. The improvement or elevation of the condition of Mohammedan women, then, is to be only through a reformation of the Mohammedan religion.

The matches and courtships of the Mohammedans are beset with more difficulties than in Western countries. Young Mohammedans do not call on their lady friends and prolong the tale—indeed, a tale of long hours among Americans! Most Mohammedan girls cannot even write, but many generations of practice have developed a unique system of symbols by which they communicate with young men whose friendship they wish to encourage. A hanoum or young lady, sees in the private grounds of a neighbor over the wall a comely youth whom she admires, and then proceeds to communicate with him. She prepares an affectionate surprise, not with paper and ink, for she cannot write, but she makes up an expressive token of regard with a piece of string, delicious fruit, fragrant flowers, and pretty bits of stone, each of which has a meaning. When completed it is tossed over the intervening wall, and lying near his favorite ramble, is soon found and read like an open book. The thoughts expressed are those in vogue the world over under like impulses, and ere long she will find an answer beneath her window similar to her message. This strange correspondence will continue for a varying period. By and by, if the tokens are indicative of unaltering affection, the young man brings the question of his matrimonial scheme to the consideration of his parents, inspiring them with the same zeal and determination.

After the engagement has taken place it is customary among the Mohammedans for the affianced boy and girl or their parents to choose each a representative who meet, or else the parents themselves meet, and decide what or how much money the boy shall pay to this intended wife, if at any time after they are married he may wish to put her away by divorce. This money is called "kaben," and the amount varies from ten to one thousand dollars, that depending largely upon the standing financially of the contracting parties. The sum being fixed the two representatives or the parents of the engaged couple, as the case may be, go to their priest and have him write two letters of documental testi-

mony, one each for the betrothed couple, in which the fixed amount of "kaben" is stated. These letters, called "kaben letters," are kept by each party to the compact, and whenever the husband grows tired of his wife or dissatisfied with her, he simply pays her the stipulated amount of "kaben" for her maintenance and is thereby divorced from her.

If the husband really wants his wife divorced he will so abuse her that she will be obliged to say, "Kabenem halai," "Janium azad," which means, "I make my 'kaben' legitimate to you. Now let my soul free." She will then be divorced and glad of her escape, even though she receives either nothing or only a small sum of money.

A wife divorced for three successive times should not be taken back a third time by her husband until she had been married to another man and divorced by him. After that her first husband could marry her again. The number of wives that a Mohammedan is allowed to have is limited to four, but there is another kind of wife or concubine called "Seka." To the number of these that a man is allowed to have there is no limit. He is allowed to have as many of them as he wishes and can get.

The common age of betrothal for a girl is between the ages of 7 and 12—very seldom over that age; but in many cases a girl is betrothed as soon as she is born, or even before her birth. I have known certain parties who were friends before their marriage, while sitting together socially drinking, that one suggested to make a contract between them that, after they were married, if one had a son and the other a daughter, they would marry them—and the contract was fulfilled perfectly; at present the young man is dead, but the young lady is still living. In some places in the Kurdistan Mountains, the engagement will take place as soon as a girl is born; and in such cases they will take the girl in their home and care, and bring her up. The engagement ceremony will take place by first sending a private message to the girl's father, indicating their wishes. If the father favors the idea, the messenger will return with words of encouragement, and then the date of ceremony will be fixed. Then the father of the boy, taking a few relatives with him, with a ring and a pair of shoes, etc., and a great deal of candy and some other confectionery, goes to the home of the girl. After an elaborate salutation, they will be given seats and a general conversation will take place for about an hour, after which the father of the boy will mention the object of his coming, addressing the family with a few polite and appropriate words. The father of the girl, who is expected to decide the matter, at first will make no definite answer, but will say, "The girl does not

belong to me, she has a grandfather who must be consulted first;" and then the grandfather will be addressed, and pressed for a definite answer. After a few moments of silence he will place the matter before the girl's uncle, and so it will go the rounds of all the nearest relatives, each one being consulted in turn, just for the sake of ceremony and to make them feel good. At last, the question comes back to the girl's father for a definite answer, and he will say, gravely, "My daughter is like a pair of shoes for your son." That means, I am willing to make the engagement. Then it is the duty of the boy's father to kiss the hand of every relative of the girl who is present. Meantime, the ring will be carried to the ladies' apartment, where the girl is, and handed to the girl by an elderly woman, who, addressing her, will say, "Your father, your uncles and your brother have betrothed you to ———, and if you are willing to obey them, you can express it by taking this ring from my hand and putting it on your finger;" and the girl is always expected to do it—but I know of a case where a girl's desire was for another young man, and did refuse the ring, and then her uncle went there with a dagger in one hand and the ring in the other and said, "Choose the ring or the dagger," and she chose the ring. Then the presents will be offered to the girl, and the feast will be continued until late in the night. Thus the engagement is completed.

The duration of the engagement varies greatly; some marry after six months, others more or less, and it even continues for five or six years. But the boy and girl have very little to say concerning the engagement; in many cases they are too young to understand the meaning of it. There is no calling upon their sweethearts, or walking with them, nor are they together in society. It is improper for a girl to allow her sweetheart to see her, as the love of a Mussulman is measured largely by the beauty of a woman. A boy is naturally very anxious to see his future wife, and will often watch eagerly to meet her or have a word with her.

The old women, who play an important part in these affairs, are always ready to stimulate a curiosity of either party by pointing out one to the other. Once or twice during the engagement the young man will be given a half hour's intercourse with his sweetheart, but it must be in the presence of an elderly woman.

One of the special features of Persian weddings is the extravagance. From the time the engagement takes place until the wedding is over large sums of money are being spent continually by both parties, more especially by the bridegroom's family. The wealthy may not feel the

pressure much, but there are some upon whom it brings a heavy burden of debt for life. Still they think it necessary because a man's character and generosity are judged by the style in which he marries his son.

The greatest expense is what is called "parcha," the wedding garments. A few weeks before the wedding takes place both parties will send their representatives, and they will be engaged for one, two or three days in making purchases. Usually they buy from three to seven different suits for the bride, giving but small attention to the bridegroom's apparel, as he is expected to see after his own. As the expenses must all be paid by the boy's father, the bride's party is naturally inclined to be lavish, while the other party, in seeking to modify their desires, often raise quarrels of ill-feeling. The expenditure sometimes amounts to hundreds of dollars, among the wealthy. When the "parcha" is taken to the bride's home all the maidens from the neighborhood get together and help cut out and sew. Of course the larger part must be done by herself, if she is old enough to understand dressmaking, and by her mother. Very few people employ dressmakers on such occasions.

A day or two before the wedding the bridegroom's people will despatch two or three men to the villages and towns of the neighborhood to invite all the friends, relations and respectable citizens. They carry with them candy and red apples, which are to take the place of the engraved cards. Handing a red apple or some candy to the family, they announce verbally the day of the wedding, adding these words: "So-and-so sends his love to you and to your family and says the wedding is not my son's, but yours; come and bring your family." Then, bidding them farewell, they will go to the next neighbor and repeat the same thing until their mission is fulfilled. If there is a grandee or official connected with either family, the boy's father has to go himself, carrying a sheep or a quantity of sweets, and extend the invitation to him. In return he will receive the gift of a shawl or tailor-made coat for the bridegroom, with his excellency's good wishes and permission to proceed with the ceremony.

It will be interesting to mention that it sometimes occurs that some of those invited, from pique or ill-humor, will decline to attend the wedding; then the father of the boy will go himself or send a near relative to pacify them and persuade them to come to the feast. The weddings generally last from three to seven days.

On the first day the invited guests will pour into the home of the bridegroom, which will be opened for their cordial reception. Everybody makes himself at home. Dancing, music, noisy drums and the un-

controllable excitement of the merry crowd will fill the air the whole of the seven days. The first three or four days are usually spent in feasting at the bridegroom's, while the bride's family are quietly going on with their preparations for their daughter. The principal part of the entertainments on these days is eating. The home will be thrown open for not only the guests, but for all the poor people and the beggars. Sometimes from five to ten sheep will be slain, or one or two oxen. Quantities of rice and other vegetables will be used. Three times every day this crowd of people will sit on the floor around the long tables to eat, of course with their fingers, according to the custom of the country.

Dancing.—Between meals they will go out to the open court, which is like an amphitheater, or if that is not large enough, out on the street to engage in dancing and singing; the women and children crowding the flat roofs of that house and neighboring ones to look at the dancers. The men hand in hand form a large circle, the one at the head, the leader, holding a richly colored handkerchief in one hand, and swinging it in the air, moves slowly around, the others following, while the drummer and flute player stand in the center of the circle making a violent noise. Gradually they begin to get excited and become more and more so until they jump and leap so rapidly that their feet can hardly be seen at all. When one is tired another takes his place in the circle, and thus they go on till noon. Sometimes a drum and flute will be exchanged for two good singers who sing love songs for the inspiration of the dancers. The women are not allowed to dance with the gentlemen. They can dance in their own apartments or when there are no strangers present. It is customary for each neighbor who is present at the supper table and meets with the strangers there to take from two to five of them home with him when the time for retiring comes and take care of them for the night. Thus lodgings are provided for a great many. Sometimes there will be none left at the bridegroom's house. Then early in the morning the drummers go about the street and summon them back for their breakfast.

On the third or fourth day they arrange to go after the bride. Some thirty or forty of the choicest young men, well dressed and armed, and if the bride's home be at some distance some of them mounted on beautiful horses march toward the house, where they will receive a cordial welcome. Everything has been prepared for their reception, the village people will come, and the feasting will begin at the home of the bride. The bride's family generally look rather doleful during this part of the performance, probably on account of the expense. The next morning

the bride will be gorgeously decked in her wedding apparel in the women's apartment, a red veil taking the place of the black one for the day and covering the whole of her body. She is not allowed even to have the small openings to see through. Bidding her folks good-bye, she is put upon a horse saddled for her, and at this point begins a tremendous uproar from the crowd—yells, shouts, thundering of guns, etc. The bride is carefully protected from every danger by three men, a "koo-lam" servant holding the bridle and leading the horse and the other two holding her, one on either side. Thus the homeward march begins. Each one of the young men belonging to the bride's escort carries a chicken in his hand which either he catches himself from the street or some friend catches and gives to him. This is called the bridegroom's bird. The procession advances as rapidly as possible. The city people often have these processions at night so that they can have the opportunity to make them more resplendent by fireworks, that is, by torches, etc.

It was on such an occasion that the parable of the ten virgins was suggested to the Master. When they are near home a messenger is dispatched to carry the news of their approach to the bridegroom. For this he will receive some reward. The bridegroom then dresses himself in his wedding costume and, attended by his intimate companions, he goes out of his chamber looking as happy and gorgeous as the sun coming out of the chambers of the night. This part of the ceremony differs a good deal in various parts of the country. In some places, the bridegroom and his staff just go a little distance to meet the bride.

The Mohammedan bridegroom does not go upon a housetop to throw apples at his approaching bride as the Christians do; but instead, while the bride is coming he and his comrades, mounted on horseback, go to meet her. When they have approached to within a stone's throw of her the groom kisses an apple and throws it upon his bride or, sometimes, he may ride up and put the apple into her hand. Immediately after doing this the groom and his party quickly turn and ride away as fast as they can. They are pursued by some of the horsemen of the bride's party, who try to catch the groom. Should any one succeed in doing this he would receive a present in keeping with the rank and circumstances of the bridegroom.

On such occasions the women do not appear among the crowds of men to see the performances. Usually they cover themselves and go up upon the housetops to see the outdoor exercises.

At the time the bride is going to ride on horseback the streets and

housetops are thronged with noisy expectant spectators, while the firing of guns and pistols and the notes of exciting music fill the air. For this reason a very gentle horse is secured for the bride, one that will not become frightened at all this noisy tumult. No one can see any part of her except her feet, and when she appears on horseback, it is simply as a graceful red figure. When the bride is ready the musicians play a sorrowful tune while she bids farewell to her parents, who kiss her and pronounce their benediction upon her and then weep after her as she is taken and put upon horseback. Her father-in-law throws a handful of copper money upon her head to show his wealth and liberality. It is customary among the Mohammedans to send a lady called "Yedah" along with the bride to take care of her.

In some places it is customary to take the bride to the doors of the prominent people of the place and nearest relations, before going to her father-in-law's. This is considered a mark of respect to such persons, and at each home the family is expected to show their appreciation in some way. Some take a quantity of raisins and throw them upon her head, as a symbol of the "sweetness of the occasion," while others throw a great deal of copper money, a symbol of prosperity. The boys especially enjoy this part of the performance and have a great time picking up the raisins and coppers under the horses' feet. After this they proceed to the bridegroom's house and everybody will retire until the next morning, when dancing and feasting begin again. The main feature of the next day's proceedings will be the welcoming of the bride's relatives and friends, who will come and bring her trunk and all that belongs to her. Her trunk must be opened before a multitude of witnesses and every little thing in it spread out before them. The contents of this trunk are not, by any means, entirely for the bride's own use, although she and her mother have spent a great deal of time on them. They are mostly intended as presents for the bridegroom's relations and friends, and are the greatest expense which falls on her father in connection with the wedding days. In the trunk there will be perhaps some half a dozen or more dresses, aprons, skirts, head-dresses, etc., made for her by her parents; the rest are all the presents that have been made, consisting of side-pockets, waist-pockets, money bags, watch covers, woolen belts, skull caps and such like, all of which have been exquisitely embroidered by hand. These will be distributed among the numerous relation and home-folk of the bridegroom.

If the bride's father is wealthy the trunk will also contain jewels, precious stones, shawls, cups of gold and silver; a "samowar," or tea-

kettle, with all its outfit; a "kalian," smoking pipe, etc. It will be as well to remark that these costly gifts, in many cases, are not so much for the purpose of expressing the parents' devotion to the daughter as for the show and pride on their own behalf.

On the next day the guests will begin to depart. In leaving, every one extends his congratulation and presents his gift. After this the bride is taken to an apartment prepared for her. The feasting continues several more days and at the end of the previously fixed time the wedding is considered ended and everything is quiet again.

Among the higher classes of Mohammedans who live in cities and are very wealthy sometimes the weddings continue even over a week. Several male cooks are employed and every one who is invited attends the wedding every day during the whole time, and all are provided with good substantial meals, consisting mainly of rice and meats. Several couples of musicians are hired for the entertainment of the guests. Also some Gypsies to dance and a number of jugglers of superior skill, who make sport and amusement for the crowd by their tricks of extraordinary dexterity. Some story-tellers, singers and players on different kinds of musical instruments are also employed for the occasion. Sometimes prominent wrestlers are also secured. The musicians play exciting tunes while the wrestling continues.

THE DWELLING PLACE OF A MARRIED WOMAN.

The Persians have a strong tendency to congregate in cities, towns and villages, from the rich capitalists and the high officials to the poor laboring men and peasants. They all prefer to live together in communities. There is literally none of what is called country life in America. Most of the cities, towns and villages have high, thick walls of mud all around them, with gates for entrance, which are carefully watched. The reason for this is, I suppose, first, for protection in time of war. In the olden days the country was settled largely by different hostile tribes who would often attack each other, and the walls were a great protection to the property. There were also numerous robbers and highwaymen whose whole business was thieving and pillage, thus constantly dangerous to life and commerce. There is still this danger, and the citizens to insure their safety live in communities for mutual defense and protection. And, again, the custom of secluding the women has a great deal to do with it.

The first visible part of the houses of the first class from the street is a high, thick wall that encircles the whole lot. Through this there is

only one entrance—a large gate, made of heavy hard wood and studded with big, heavy iron nails. This gate is kept shut all the time, and anybody that wanted to get in would have to knock hard in order to do so, calling the family, who, in most cases, live in some distant part of the premises. Walking along the street, one can easily tell the official house, because they have always about a dozen or more men guarding the gate. These guards eat, sleep and live in the small rooms opening into the gateway on each side. No neighbor is allowed to build his house higher than the mud walls, or if he does, he is not permitted to open any window—not the least opening—into his neighbor's yard, which could make it possible for him to look in upon his neighbor's wife.

The first apartment we come to is called "beroon," or the men's apartment. Here the head of the family during the day commands his servants, transacts his business and receives his calls. He comes to this apartment by sunrise, having previously had his cup of coffee or tea and offered his prayers. And here he stays until his dinner hour, which is at twilight. The second apartment of the house is called "anderoon," which is exclusively for women and children, and is also called "harem," "forbidden place," a word corresponding with *zenana* or *serago*. The women live here all their lives, very seldom going out for recreation or a breath of fresh air. No male persons could venture to go to this apartment. If a man by mistake or unwittingly should attempt to make his way to the "forbidden place," he would be quickly met by the guardians and eunuchs, crying loudly, "Women, away!" and the man, with breathless haste, will make his way back, while the women would begin at once to conceal their persons with a veil.

The custom of secluding the women and watching them so carefully has come down from many generations. The kings in ancient days, in order to exhibit greater state and to preserve pure lineage, introduced it first into the country, and it was gradually adopted in some form by all classes, except the wandering nomads.

DUTIES OF WOMEN IN PERSIA.

One of the duties of women in Persia is grinding the wheat and barley into flour. In the parts of the country where water is abundant, water mills are built, and in some other places they have what are called donkey, buffalo or mule mills, which are turned by power of these animals. But still there are many of the poor who cannot afford to have their flour ground at these mills, and the women must grind it at home in the old fashioned way of Bible lands and times. "Two women shall be

grinding at the mill; the one shall be taken and the other left." (Matt. 24:41.) This mill consists of two heavy circular stones with a wooden pin in the center fastened to the lower one passing through a large hole in the upper one. Into this hole in the upper stone, around the central pin, the grain is poured by handfuls while the two women turn it rapidly by the stout handle fastened to the outer rim of the upper stone. The grain falling between the two stones is crushed into a coarse flour and thrown out around the edges onto a large cloth placed under and around the mill for the purpose of catching it. Besides the flour for the bread they prepare every year a quantity of cracked wheat, which is boiled and dried in small cakes from which they make a much relished dish peculiar to the Persian poorer classes. The bread is made up with leaven, worked and set to rise, then rolled out into very thin cakes. A second woman has in her hand a kind of cushion covered with heavy canvas. The thin wafer of dough is spread smoothly on this cushion, which has a handle underneath so that she can hold it securely. Then she slaps the cake of dough against the hot side of the tandoor (oven) so that it sticks and bakes in a few minutes, when another is put in its place. A week's baking, sometimes two weeks', is done at once.

Water works have not been introduced into Persia yet; all the water for drinking and every day use is brought from a distance by the women. There are public wells or streams outside of each village. The women go to these places mornings and evenings and carry home as much as is needed. If it is a well they have no pumps, so they have to pull it up in an earthen vessel with a long rope and fill their jars from that, but if it is a spring they simply plunge the jar in until full, then lift it, first on the hip, then to the back or shoulder, and quickly march home. They go back and forth this way until all their jars are full, sometimes eight or ten times. The jars are large and heavy, made of earthenware. They hold from five to eight gallons of water. It takes long practice and strong arms to lift these jars to the shoulder without spilling any of the water or dropping and breaking the jar. But these women who have been accustomed to the exercise need no dumb-bells or skipping ropes for the development of their muscles. It is a beautiful sight every morning and night when scores of women group together with their jars upon their backs and march to the spring. They find some compensation for the laborious task in the freedom to gossip and talk along the way, and look as if they really enjoy it. It reminds one of the romantic story of Abraham's servant and Rebecca at the well (Gen. 24) and of the

more spiritual incident of our Savior and the woman of Samaria at Jacob's well.

The churning is done in a large, oddly shaped earthen jar, laid upon its side on what is called a saddle. That is a kind of hollowed bridge, into which the jar fits and over which it is jolted back and forth, to make the butter come. First, however, the fresh milk is boiled and a little sour cream or buttermilk added. Then it is allowed to stand until it has become perfectly solid. The mouth of the jar is then tied up tight with a heavy piece of canvas, that no air can get in, and the jolting begins. Gathering the butter, etc., is similar to the same process in America.

Most of the harvesting, also, is done by women. It usually begins in the early part of June and lasts until the latter part of July or the first of August. These months are very hard on the women. They have to be up early in order to finish their domestic duties by an hour after sunrise. Then they take sickles and march to the field, which is usually from one to two miles distant. Often one sees a mother with her infant in a cradle upon her shoulder and a sickle in her hand marching with the rest. From morning until sunset they toil, with only two hours for rest in the middle of the day. The mothers put the baby-cradle under a tree, where they can see that no harm comes to the little one, and can stop and rock it if it cries very hard. These harvest months are the very hottest in the year. The sun shines with terrific force during the day. While the women reap, the men gather up the bundles and bind them ready to be carried to the threshing floor, which is a great distance from the field. Many a poor "Ruth" may be seen following the reapers, glean- ing whatever may fall behind. At sunset they begin their homeward journey, tired and dirty. Their home duties are to come afterward, before they are ready to rest.

By the time the harvest is over, the vineyard work begins. The grapes are then ripe. The women pick the ripe and ready bunches, filling large baskets and carrying them to the end of the vineyard, where they are spread out in the sun to be dried for raisins. This usually takes from fifteen to twenty days. Then they gather them and pile them up at home, ready for the market. The rest of the grapes are made into molasses and wine. Of course the men take some part in the vineyard work, but most of it is done by the women.

When a husband eats, the wife cannot sit with him and eat at the same table, but must always stand in his presence with her arms crossed while he eats, ready to render any service to him, like an accomplished slave. And after he has done eating, she pours water on her lord's hands



CARRYING WATER.

REAPERS.

and wipes them on a towel or her own cludder; then she lights his water-pipe and with a graceful yet slavish bow she hands it to him; and while he enjoys it she serves the children in the same fashion, after which she retires to a respectful distance, her face turned toward the black mud walls, so that her lord may not see her lips moving, and finishes the meal. When he walks on the street, she cannot walk anywhere near him, because it is a reproach for a man to be seen on the street with a woman, and also because she is so covered with the outdoor costume. He might be accused of walking with a woman who was not his wife. Hence, she never expects any help or protection from him. When he goes on a journey, he does not even tell her good-bye, or consult with her about his trip; and if he should be gone for years, would never write her a single letter nor ask after her health. If anything needs to be attended to, he writes to his brothers or father, or a near relative. Nor does he ever trust his wife with any money for her living; he will ask a friend or relative to give it to her little by little. When he is in any business trouble or perplexity, it will not occur to him to mention the fact to her or to ask her advice. On the contrary, when he talks business with his friends she must not listen. And if she were in any mental or physical depression, she would not dare mention it to him, for she would be sure of harsh, rough words, instead of loving sympathy. In all these things, he is in no sense a husband to her, but only a lord and owner.

The law requires that females also make pilgrimages to the holy places. Girls at every age are allowed to go; also children. Widows under 50 years are not accepted as pilgrims, first, because of their probable desire for marriage, and second, because the law says no women must undertake a pilgrimage alone for fear of exposing themselves to men. So, in order to go, some marry for this purpose. The husband accompanies them thither, and upon returning either divorces them or keeps them as wives or concubines.

Every band of pilgrims, when returning to their own city, will send a messenger about ten days in advance to announce that in so many days a band of pilgrims will appear in the city. On the day of their arrival many hundred men will meet them several miles from the city. The Saylyids ride before them, crying: "Salawats!" Friends and relatives kill lambs as a sacrifice before them. This sacrifice is a holy matter and no man can touch it till its blood is shed; but when it is beheaded it belongs to God, and the strongest man takes it for his own. So there is always quarreling when the pilgrims return. The acquaintances of the

pilgrims will come and say: "My portion be as thy portion. Blessed art thou. May your pilgrimage be accepted." And the pilgrim will answer: "God grant that you may also go to this Holy Place and receive remission of sins." Women will sometimes cut pieces from the pilgrims' garments, which are supposed to be holy. At the pilgrim's home many sheep are killed and a variety of fine meats are cooked. People gather there to eat and drink and they say to the host: "God bless your pilgrimage." He will answer: "May the Prophet give you success and grant that you too may visit the Holy Place."

WOMEN IN THE CHAMBER OF SICKNESS AND DEATH.

If there is any time in the life of a woman in the Orient when this world is hard for her it is when she is in the sick room and at the edge of eternity. This is the last period of life, the period upon which the silent shadows of eternity fall and in which a woman takes her last farewell of the mortal body and flies to the world of immortality. Therefore, it is the most important epoch of her life. It may be well before going to describe woman's condition in sickness and death to state briefly the idea of Islamism with regard to woman's immortality. It has been currently believed that according to the teaching of Islam woman has no soul, that she is only a higher species of animalism whose life is ended at death. Three facts have led the people to this conclusion: First, the inferiority of women to men as determined by the Koran, for it is written, "Men are superior to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay men make from their substance for them." The Caliph Omar (not recognized as Caliph by the Mohammedans of Persia) is reported to have said, on one occasion, that "women are worthless creatures and soil men's reputations."

Secondly, the shameful treatment women receive all through Mohammedan lands, the worst from the most orthodox followers of the Prophet.

Thirdly, the Moslem idea of Paradise. Heaven, according to their belief, has seven divisions. It is written: "Who created seven heavens in stories." The seven divisions come in the following order: "The garden of eternity, the abode of peace, the abode of rest, the garden of Eden, the garden of resort, the garden of pleasure (the place of the Most High), and the garden of Paradise."

All believers will be ushered by the angels into these gardens, after they are dead. Here the fruit of the trees and the shade of the branches,

the crystal-like waters, ever flowing from the great rivers, the flesh of fowls, will be in abundance. They will have no headache, their wit will not be dimmed. Around them shall stand eternal youth with goblets and ewers and cups flowing with wine. They will recline on gold-welft couches, while the bright and large-eyed maidens who are like hidden pearls shall walk before them. These are what are called the damsels of paradise, the seventy-two bright-eyed Houris and Paries, the beauty of whom is beyond human conception. And these will make the other world paradise for the believers. The supposition easily follows that as God has created these Houris to be the wives of the believers in Paradise, therefore it must be that their earthly wives perish. Such, however, is not the teaching of the Koran, which plainly states that:

"The men who resign themselves to God, and the women who resign themselves to God, the believing men and the believing women, the devout men and the devout women, the men of truth and the women of truth, the patient men and the patient women, the humble men and the humble women, the men who give alms and the women who give alms, the men who fast and the women who fast, the chaste men and the chaste women, the men and the women who oft remembered God, for them has God prepared forgiveness and a rich recompense." And again it is written: "They and their wives on that day shall rest in shady groves." "Enter ye and your wives into paradise delighted," etc. So that the expectation of each believer is to have his earthly wives and in addition to them the seventy-two Houris when he reaches paradise. However, there is a stern condition for the admittance of any woman into heaven. And that is she must be virtuous, and how can a woman be virtuous? Only by perfect obedience to her husband. For it is written: "The virtuous women are obedient." Some women who are naturally inclined to be religious try to bring themselves into perfect subjection and to render the fullest obedience to whatever commands their husbands may give, in order to obtain the privilege of accompanying them to paradise, while others seek to win merit by long pilgrimages to some sacred shrine. If the journey has to be made on a lazy donkey's back, it only adds luster to their piety and renders them more sure of their reward. Upon such a tottering foundation and gloomy faith hangs the rayless hope of a Moslem woman.

But outside of these few there are numbers who make their whole life's journey with scarcely a thought or hope of immortality, being without God and Christ. Now we come to what sickness is to them. We have spoken of their ignorance and awful sins, now we must tell

their sorrows also, for they are the natural outcome of sin. Christian women for which sickness means nothing but tenderness, sympathy and love, have not the faintest idea what sickness means to their sister where there is no Christ and there is a vast volume of facts in this connection which Christian women must meet and modify, even though an acquaintance with them may thrill with horror their enlightened souls. The woes of sickness in unchristianized lands are beyond the conception of those of other countries. Heathendom throughout the East believes that sickness is the result of demons taking possession of a body. Therefore they beat the sick person with terrible clubs or roast his body by a fire so as to drive out the demon from him. Moslems, on the other hand, torture them by neglect of proper treatment or from want of any treatment at all. So that thousands of women die every year for want of a little medicine and treatment. We can the better understand the situation of a sick woman in Persia or in any other Mohammedan country by noting the following points: The prevailing view of Islam in regard to the doctrine of predestination is almost criminal. The Koran teaches it in its most radical form, which leads almost inevitably to fatalism.

They believe that whatever comes, including sickness, must be accepted and submitted to without any human interference as predestinated by God from eternity. This idea, as you see, precludes the use of remedies in sickness.

Again, the woman's position in domestic and social circles makes it quite impossible to see or prescribe for her. For those who get sick in the harem there is no help. They must suffer and die, often without even the knowledge of the nearest neighbor. They can only be seen when their cold bodies are taken out for burial, and if there were any opportunity to consult a physician the result would be of no avail, as the native doctors have not the slightest idea of medical science. In most cases they are more apt to cause injury and death than help by their treatment. These physicians rely chiefly on charms, spells, amulets or unholy incantations. And as the people are extremely ignorant they have implicit faith in them, and would not spare their last cent to pay for them. There is one of these so-called doctors in the neighborhood of my home of whom I know well. If he should be consulted about a woman or child with fever and chills, he would say, after long deliberation, that a chicken must be brought next day so that he may write a charm with the blood of the chicken. The chicken is killed at his

home and the blood used while the meat will furnish the physician's dinner. The sick person will be ordered to take the writing and burn it, putting the ashes in a cup of water. Then to drink the water, and speedily recover. For a person who has no appetite they will prescribe a few loaves of bread under his pillow at bedtime. Some of these doctors believe that a man's occupation sometimes determines what medicine he must use in order to recover.

In some cases a woman may in some way gain the advantage of these prescriptions for their fevers and slight ailments, but in the more serious forms of disease, the doctor not daring to touch them, even to feel their pulse or look at their tongue, they have to stand the pain and



A MOHAMMEDAN AND ONE OF HIS WIVES.

suffering to the end without any relief. Especially is this true in the hour of pain and peril of child birth." They often perish under the barbarous hands of the ignorant midwives.

Also in the time of epidemics, such as cholera, smallpox, and other contagious diseases, which often bring raging destruction into the country. The men may flee to the mountains and get away from their city homes and danger, but the women and children are left to endure whatever comes. It is pitiful indeed to see them fall prostrate and die sometimes without any one to hand them even so much as a cup of cold water to quench their thirst.

We have already written on the mutual relations of husbands and

wives. It will not be amiss to add a word more in this connection. If there is any time when a wife needs her husband to stand close to her it is when she is suffering and in pain. And if there is any time when a husband ought to do it it is then; to be near her with sympathy, with tender love, with comforting words and undying devotion. But instead of this the moslem husband often sends heartless messages to her that she has been in bed long enough, she is not sick at all, she is fooling people and wasting time, for the poor woman adding sorrow of heart and physical pain. With no psalm of comfort to read, no skill of doctor to alleviate suffering, no trained nurses, no hospital or infirmary, no preacher of the gospel to administer the consolations of religion, and no hope for eternity when their sufferings on earth are ended. The pain and dissolution of the bodily organism is dreadful enough, but these are intensified an hundredfold by the terrible agonies of a "guilty conscience forecasting the retributions of the future." Thus the sad and solemn hour comes when the shadows of the king of terrors begin to fall at the door of the melancholy room.

The feet begin to grow cold, the eyesight dim, the weary body beats one last pulse, and the soul is gone. But, alas! not to rest, for there is no rest to them who die without Christ. To them, death is but the beginning of a new misery, as much greater than anything in this world as eternity is longer than time.

Oh, I wish I could ring into the ear of every Christian woman the awful doom of my unsaved country-women. I wish I could pierce every heart and soul with the darts of the love of Christ, so as to arouse a new zeal and interest in sending to them the great salvation of Christ.

BURIAL CEREMONIES.

The Mohammedans have a prescribed ritual for the burial of the dead, which may be elaborated or cut short, according as the dead is rich or poor, the essentials being the same in either case. The unfortunate women do not receive nearly so much attention as the men even in death and burial.

The announcement of death is considered to bring misfortune, therefore few people will volunteer to take the tidings around. The Moollah must be informed first, and he will make it public by going up on top of the mosque and singing in a peculiar way certain passages from the Koran. This, recognized by everybody as the announcement of a death, preparations for burial begin at once, for they do not keep a dead body in the house more than three or four hours, supposing it to be an ill-

omen to the family; and it must be they often bury persons while only unconscious, for in some known instances when, from necessity, they were obliged to keep the body a little longer than usual they have found the person was not dead at all.

It is customary to wash the body under a cover two or three times. The ears, nose and mouth are then filled with moistened cotton and the body shrouded in a piece of cloth. Coffins are little used; when they are, they make them of rough wood and cover them with black calico. A large majority of the dead are buried without. A piece of shawl is thrown over the body, from the house to the grave, when it is taken off. The washing and preparatory ceremonies are done by the poor people, who expect to receive in return the clothing of the dead. When all is ready for the burial the Moollah is sent for to come to the house. Then the body will be taken between four persons, others following, to relieve the bearers if they should get tired. There are no hearses in Persia, but it is considered meritorious to assist in these ceremonies. The moolah goes before the procession, reading the Koran. Women are not allowed to go to the grave.

The grave is about four feet deep for a man, while for a woman it must be two or three feet deeper. So there is no equality between man and women even in the grave. The body must be laid in such a way that the face can look toward Mecca, the holy shrine of the Moslem, and a pair of crutches are placed under the shoulders to help them up in the day of resurrection. Then the earth is piled in and a stone put over it. On the eve of the same day a large fire is kindled over the head, intended to keep off the holder, an animal which comes at night to dig into the grave and eat the dead body.

In Persia there are no marble monuments over the graves. Sometimes a rude stone may be seen with the name of the person written on it, and some passages from the Koran, or sometimes the sign of a man's trade, as a sword for a soldier, etc. Very little attention is paid to the burying-grounds. Instead of flowers, roses and trees, there is nothing but trash, a resort for donkeys and other animals. Perhaps one reason of this indifference is that most of the dead are buried temporarily. As soon as the flesh is gone from the bones they are dug up and carried to the sacred shrines at Kubela and Meshed, so as to rise in company with the great Imanes, holy prophets on the last day.

After the burial the Moollah and all the people who participated in the ceremony go back to the house of mourning to offer their condolence and good wishes to the bereaved by repeating over and over again:

"It is the will of Allah."

"May the name of Allah be blessed!" etc.

Each will then be served with a cup of bitter coffee and a kalia or smoking pipe, while another member of the party brings a bottle of rose water to pour over the head of each one.

The number of mourning days, as well as the elaborateness of the ceremony varies greatly. For the poorer classes of women there will be no mourning at all. Husbands consider it unmanly to weep over a dead wife (as another one can easily be procured). But when a man is dead all the household must mourn for forty or fifty days and sometimes for the whole year. The special mourning days are on the third day, the seventh and the fortieth after burial. On these days all the neighbors will gather at the house. Of this is principally the duty of the women, who are always the last to respond to joy and the last to leave off their mourning. The mourning consists of singing the songs of death, which are very pathetic and hopeless in sentiment. Professional mourners are secured who have trained themselves for such occasions, and the house will be packed and jammed with other women, mostly of those who have had sorrows of their own. The hired singers sit in the midst of them. Some article of clothing or something which belonged to the dead is handed to the leaders, who take it into their hands and begin to sing. After each stanza there will be an interval of a few minutes, for them, all to weep and sob as a chorus. This goes on from morning until dinner time. If the hired mourners grow weary, they throw the garment of the dead man into the lap of some mother who has recently lost a son and she, thus reminded of her own loss, takes up the melancholy refrain and leads while the others get a little rest.

Dinner is served to them all, and after dinner they begin again and keep it up until night. When exhausted they depart. Sometimes wives and mothers tear their garments and scratch their faces, pull their hair out and put mud and dirt over their bodies, while men keep their shirts unbuttoned at the breast for several days.

The Moollah is paid large sums to read the Koran every Friday night over the grave. Sometimes ten or fifteen of them will be seen in the same graveyard, reading aloud and this will be continued for several months. The whole family dresses in black for a year.

Not only in Persia, but in all countries where they are without Christianity, to the women especially, death is a terror, and the grave a pit of awful darkness. They sorrow as those who have no hope. It is Christianity alone which throws a soft and peaceful light over the grave.

Where Christ is known instead of head beating, body torturing, and hopeless lamentation, songs of hope, peace and love are sung by the bereaved to the glory of Him who rules life and death forever.

CHRISTIANITY THE ONLY HOPE FOR WOMEN.

The Christian apologists need no longer spend their valuable time and fertile brains in vindicating Christianity. The treatment of woman is in itself, sufficient proof of its superiority over any other system. The incontrovertible facts of history, and the strong testimony of experience, show clearly that one of the distinguishing features of the so-called moral and philosophic religions of the world is the slavery and degradation of the female sex.

We have already seen it in Mohammedanism—doubtless one of the greatest of these systems. All its claims of morality and inspiration, its revered priesthood and its cornerstone of belief in “Allah” the one and only God, has been of no avail to women. The only thing womanhood has received from Islam is moral corruption, mental stupidity, physical barbarity, social slavery and spiritual deadness.

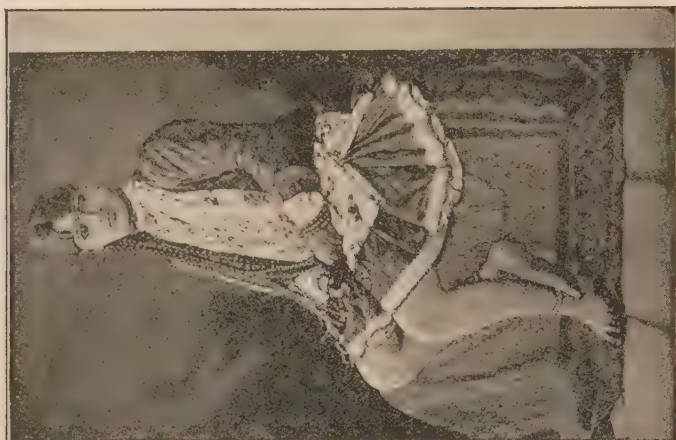
Leaving the domains of Mohammed, we pass to India. The religion of India has been properly called “the religion of despair.” Hindooism, in its early stages, smiled upon the faces of woman and protected and adored her virtues. But this golden age departed centuries before our Christian era.

And in its place a different kind of system has been transplanted which drags woman into the lowest stratum of society, and considers her absolutely incapable, through her own efforts, of rendering acceptable service to the Deity. Even individuality is denied to her. Every hope she has is founded upon her husband, for without him she is soulless. The law says that “a husband, however devoid of good qualities, must constantly be revered as a god by a virtuous wife. She who slights not her lord, but keeps her mind, speech and body devoted to him attains her heavenly mansions.” No matter how young they may be left widows, they are thenceforth regarded as dead while living. We hardly wonder that “Hindoo women never smile.”

Buddhism, with its great pantheon of gods and goddesses, can reach no higher than to impress upon its votaries the inferiority and slavery of woman as a consequence of her having been the cause of evil being brought upon the whole human race. In the Oracles, it is written: “All was subject to man in the beginning. The wise husband raised up a bulwark of walls, but the woman, from an ambitious desire for knowl-



YOUNG CHRISTIAN PERSIAN LADY.



INDOOR COSTUME.

edge, demolished it. Our misery did not come from heaven, she lost the human race."

One of the most intelligent of the Chinese said to a missionary :

"Why do you make Christians of our women?"

"To save their souls," replied the missionary.

"But they have no souls, you can't make Christians out of them!"

In the estimation of a Chinaman "ten daughters do not, in any case, equal the value of one son." Hence there is no hope for woman in the old religions of China and Japan.

Among the classic, cultured Greeks, who have inherited honest fame as the most intellectual people of antiquity, the full dignity of humanity was not accorded to woman. In the fullest sense, mankind consisted only of men. Their conception of woman is personified in the figure of "Pandora," with her box of human ills.

Plato, when he would picture society as a complete wreck, says :

"Slaves are disobedient to their masters and wives on an equality with their husbands." Socrates utters the pathetic question: "Is there a human being with whom you talk less than with your wife?" And Aristotle characterizes them as an inferior order. These are the sentiments of the great leaders of religious thoughts, of the doctrines inculcated in great systems which reflect the spirit of purely human organizations. From none of these can there ever be a shadow of comfort for woman. Not one of them has given her the place of equality, as half of the unit of mankind. And not one of them has recognized fully her superior nature, her immortal soul. Crush the soul of a woman, rob her of her divine enthusiasm, destroy her yearnings to be a spiritual solace and she will wither soon, like a stricken tree, and sink sullenly into obscurity. Paganism, in ignoring the grandest and truest in a woman, and in crushing her soul, has extinguished her very life, and shed darkness on all who surround her. For without the amenities of the soul there can never be a lofty friendship and a real society.

Where Christianity arises, with its crimson banner floating through the skies, with its infallible claims of inspiration, its holy and high priesthood of all the saints, and its high moral and ethical teachings, it brings a healing balm for all the woes and ills of humanity, and a message of hope and salvation to all the nations, races and sexes from the divine lips of the crucified Jesus.

Of course, in the term Christianity, we do not include those superstitious and paganized forms of it which also degrade womanhood.

When we speak of Christianity, we mean the pure, sincere and

Christ-like system of doctrines and precepts taught in the pages of the gospel. Here only can the women hear the silvery words and golden sentences coming out from the lips of the divine man Jesus, whose teachings and thoughts have ever been a benediction to women, purifying their thoughts, molding their character, elevating their honor and saving their souls. In His teachings He ignored the distinctions of rank, race, sex, and simply taught, "Blessed are the poor in spirit," "Blessed are they that mourn," "Blessed are the meek," "Blessed are the merciful."

Not only in what He taught did He raise the highest standard of equality and mutual dependencies of the sexes, but in His deeds and dealings while on earth. One of His most deeply spiritual conversations, recorded in the 4th chapter of John, is the one with the Samaritan woman at Jacob's well. He was so intent upon saving her precious soul that neither hunger, nor the blazing heat of the summer sun could deter Him. Even His disciples, still full of the spirit of Judaism, "marveled" because He spake to the woman. On another occasion, when a poor woman was brought to Him by a mob of Pharisees that He might condemn her for adultery. He, who had come to save the lost, simply said: "He that is without sin, let him cast the first stone at her." He sympathized with women always. He took an interest in their domestic and social life; in sorrow and bereavement He was first to extend His hand of mercy. He healed them when sick, raised their dear ones from the dead, and when they were wrong, He rebuked them gently. Naturally, they loved Him reverently, and followed Him whenever they could, and their tender ministries even unto death and the resurrection morn. And when He ascended up to heaven He commanded His disciples to take His blessed Gospel and preach it unto all the world, without distinction of sex or race. So that wherever it has gone, eternal blessings have followed its preaching. To-day Christianity extends its message to all women of the world as well as to men, a message of hope both for this life and the life to come, a message of love and mercy from Him who died upon the cross to save them from their sins. And as the result of the preaching of this Gospel, Christianity can boast of its hosts of elevated and redeemed women, whose moral, intellectual, and spiritual beauty is more radiant than the noonday sun.

Thanks be to God, the Father of our Lord Jesus Christ, for Christian womanhood,

Woman, why weepest thou?
 No sound! but women veiled and speechless throng
 And look their wordless woe with haunting eyes;
 Far down, unseen, unsearched, as one who lies
 In unsearched hidden chasms, they die. How strong
 The voice that cries along th' abyss of heathen wrong:
 Woman, why weepest thou?

Woman, why weepest thou?
 Thy help is near! Thy Christ has heard the sound
 Of worldwide tears! His herald's swift proclaim
 Surcease of weeping through His mighty name.
 Woman, He died, and on the cross was bound
 To lift thee by unfathomed love from depths profound!
 Woman, why weepest thou?

PART III.

RÉLIGIONS OF PERSIA.

NESTORIUS AND NESTORIANISM, MOHAMMED AND MOHAMMEDANISM
 KURDISH PEOPLE, BABI AND BABISM, DEVIL WORSHIPERS, ETC.

NESTORIUS.

Nestorius was born near the close of the fourth century at Germa-ni-cia, and was a disciple of Theodore of Mopsuestia. He became a Presbyter of Antioch and was made Patriarch of Constantinople in 428. He was distinguished for his fluency of speech and his zeal against prevailing heresies, especially those of the Appollinarians. In his opposition to their doctrine, Nestorius himself erred from the truth he was striving to defend. He denied the communication of idioms, i. e., the doctrine that the attributes of the divine nature of Christ are communicated to the human, and vice versa. His doctrine was: Christ is a true man born of the Virgin Mary. This man God chose as his temple, so that God was in Christ, but God, or the divine nature did not, could not suffer and die. He refused to call Mary the mother of God, saying: "Has God a mother? The creature has not borne Him who is uncreate." By denying the communication of idioms he virtually predicated two persons, and by denying the death of the Son of God he nullified the

work of redemption of the world by Christ, since it required the blood of Jesus Christ, God's Son, to redeem a fallen world. He was supported by the eastern bishops, etc.

He was a learned man in literature and an orator of power. His opinions were vigorously combatted by Cyril, bishop of Alexandria, who, by the advice of Pope Celestine, called a council to Alexandria in 430 to determine the controversy. By this council Nestorius was judged guilty of blasphemy and was anathematized, and Nestorius in turn charged Cyril with confounding the two natures of Christ and anathematized him.

Cyril induced the emperor, Theodosius II, to call a council at Ephesus in 431, at which Cyril presided. As the bishop of Antioch and others from the east had not come as yet, Nestorius refused to appear before the council, as he knew those who were absent were friendly and in harmony with him and his views. But the council again decided against him. Immediately after being deprived of his office, Nestorius withdrew into private life within the monastery of Euprepus, Antioch, until 438, when the emperor ordered his banishment to Petra, Arabia. Later, he was sent to the oasis of Lybia, in upper Egypt. He was still living when Socrates wrote his church history. The time and place, and circumstances of his death are unknown.

INTRODUCTION OF CHRISTIANITY AMONG THE SYRIANS OR NESTORIANS.

The origin of the Peshuto Bible (a very early Syrian version) is explained by the following tradition: During the life of Jesus on earth, Abgar, king of Edessa, sent to Jesus a letter inviting him to his city, to escape the persecutions of the Jews, to heal him and to bless his people. Jesus replied that he must remain in Judea, to finish his work, but would after His death and ascension send a disciple, who should heal and teach him. This disciple, being in after years sent and kindly received. The Gospel of Matthew was written in Syriac, and in the course of the second century the rest of the New Testament, save the Second and Third Epistles of John, the Second Epistle of Peter, the Epistles of Jude and James, and the Revelations of Jesus Christ to John. These having not yet been accepted in Canaan as canonical parts of the New Testament, they were translated into what is known as the Peshito version (it is called Peshito on account of its simplicity). This version, on account of its age, is often cited as high authority upon disputed points.

The Syrian Church was founded in the time when the disciples were scattered by reason of the persecutions, A. D. 44-87 (See Acts 11-19), and by the exertions of the Apostle Paul (Gal. 1-21), grew to be one of the most flourishing, and is often mentioned (Acts 13:1, 15:23, 35:41).

The Syrian Christians were called Martumans from the name Martuma, a missionary from Jerusalem, said to have been one of the Disciples of Christ also "Nazarus," i. e., Nazarene, which name of contempt is in use today. Later they were called Nestorians from Nestorius, a Syrian Bishop of Constantinople. (See Nestorius.) They were a well organized church, very methodical in matters of government. Their membership was grouped by sevens, forty-nine families under one minister, seven ministers under one bishop, and seven bishops under one Metropolitan, all the Metropolitans under one Patriarch. In each year one general synod was held. The character of this church was shown by their building seminaries and colleges. Some of the most important of these were at Nesibia, Edessa, Uhai (this was called the queen of the schools), at Antioch and Koochanies. These schools, while they flourished, were the secret of the church's strength. The instructors were the most learned men of their age. Airvaz and St. Basil of Nesibia and Urhai were among the most learned teachers. The Assyrian, Arabic and Greek languages were taught classically. Medicine, astronomy and mathematics, including geometry, were taught. Special attention was given to the study of theology. There were as many as 2,000 monks and students in some of these institutions. There doctors of medicine were given high positions under the Arabian and Persian governments. Literature in the Eastern languages was rich. From these schools came great church fathers, who defended the church from the heretics of the age. The students were prepared for study by some saintly hermit in his cave, they having taken a monastrial vow similar to that of a Nazarene. Next came five years' study in the schools, and that they studied well, is shown by the fact that these men wrote more than 600 commentaries on the Scriptures. Before leaving school each student was expected to make a complete copy of the New Testament, to be left as his gift to the common library. There are to-day in Europe many manuscripts written by these scholars, that are from 300 to 1,200 years old. The New Testament was translated into many dialects by the scholars. These manuscripts are skillfully executed and show the beauty and antiquity of this church. Only a few of these ancient manuscripts are now to be found in Persia and the mountains of Kurdistan, but there are many of them scattered among the libraries of Europe. In these days of printing and

May it be known to you who meet this letter, that we have accepted the plan of the Rev. Mr. Isaac Adams, which is to engage himself in the educational works of our people and other needs that they have.

We appointed him (to teach) according to the doctrine and faith of Mar-Marai, Mar-Adai and St. Thomas—The Blessed Apostles and Founders of the Ancient Church in the East, and of the Scriptures, without any change or alteration in all their requirements. It is upon these

conditions that we set our seals
—the Chiefs of the Ancient
Chaldean Church of the East.

The Grace of our Lord Jesus
Christ be with you all, amen.

Written at the See House by
Priest Eshoo, the Secretary of
the Patriarch, June 15, 1895.

Translated from the original
by the Rev. Prof. Abr. Yohan-
nan, Columbian College, New
York.



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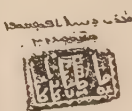
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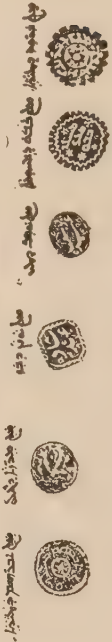
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Living Dialects



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We saw the clergy of Emma again at the appointment of Mr. Adams. He is full for the above mentioned service, and very anxious to do good work for his people, and the establishment of the Kingdom of Christ in the people in the (Kerdistan) mountains are in great need of him as are.

May the Lord be with him.

July 15. 1895-

Translated from the
original by the Rev. Mr.
Abr. Yokannan.

Prof. Yohannan, of Columbia College, speaks from an acquaintance with Isaac Adams, said he believed that because of his familiarity with the language and being a native Nestorian, he is specially adapted for missionary work in Persia, and has great advantage over foreign missionaries.

The Banner of Truth.

typewriting, people have little idea how laborious and beautiful this work was. The earnestness of this church was also shown by the sending of missionaries. Their great work in missions was from the sixth to the thirteenth centuries. They penetrated all Asia and Europe, as is shown by ancient discovery. In China a pillar has been found bearing inscriptions in Chinese and in Syriac: This was written during the reign of Si Coom, Emperor of China, six hundred years after Christ.

Several years ago a Japanese Christian was asked: "To what denomination do you belong?" and answered: "I am a Nestorian," and showed some Nestorian books handed down to him by his forefathers. The instructions given to missionaries are interesting. One of the Bishops, Mar Ephraim (Saints) said: "Change country for country; but from your Master do not change. To every land bring the water of life. In every home to which you come think that you shall find at least one jewel of great price for your Master's treasury and look carefully about, and having found it, spare no pains to bring that soul to the Kingdom." The great aim of this school was to educate the monks and to become missionaries and spread the Gospel. These schools were fountains from which flowed living waters for a thirsty land. There was no other nation, in their age, that possessed such a spirit of Christian vitality. Zeal for the spread of the Gospel was burning in their hearts as a divine flame. There was a class of Bishops appointed by their leaders to awaken and keep alive this missionary spirit. "The dying love of Christ for sinners," was the text from which they preached. Also His last commission to His disciples, Matt. 28:19-20. These Bishops preached with an inspiration from God and inflamed many hearts until they were ready to sacrifice their lives for Christ. These missionaries wore sandals on their feet, carried a staff of peace in their hands, and a knapsack on their shoulders, containing bread and manuscripts of sacred writings. Thus equipped, they journeyed into heathen lands, following the command of their Nazarene teacher. The church was very poor and had no board of foreign missions to guarantee even a small income. The missionaries went forth trusting in their Heavenly Father. If He took care of the birds in the air, how much more would He care for the heralds of His Gospel. The week before departure was spent in fasting and prayer and consecration. On the last day they partook of communion from the hand of their leader, and solemn advice was given by the Bishop. In parting the Bishop kissed the missionaries' brow and the latter kissed the Bishop's hand and the Bishop would say: "The Lord God of the prophets and apostles be with you;

the love of Christ defend you; the Holy Spirit sanctify and continually comfort you." Some of the missionaries went to distant lands requiring eight or twelve months to make the journey on foot. They worked in China, India, Tartary, Persia, Beloochistan, Afghanistan, and Northern Africa. Success followed their work. In Southern India is a small church planted at that time. These followers are now called the St. Thomas Christians. They always come to Mar Shumon to be ordained as Bishops or metropolitans and go back with authority to ordain the lower officers. When I was with the patriarch, in 1895, there were two or more preparing themselves with that view of being ordained or sent among these St. Thomas Christians. A special epistle had been received, written and signed by seven hundred and seventy-seven prominent men of those Christians in India, requesting Mar Shumon to send them a metropolitan (as one who had been ordained a few years before, had died), a Bishop, two priests, and an interpreter, vouching for the support of these parties and promising help to those who are living in Persia and Turkey. But Mar Shumon could not comply with their request as he had no person who could fill those positions. But the spirit was stirring as the sun of Heaven began to languish in the tenth century and by the fourteenth century had entirely died, and at present utter ignorance and darkness, and oppression from Mohammedanism and the Catholics prevails. At that time, some of the church's true sons, in lamentation, said: "How are the mighty fallen, and the weapons of war perished!" Hundreds of their missionaries had become martyrs of Christ in a heroic spirit. They would enter fire, singing praises to God, believing their shed blood would be the seed of the church.

In the year 33 after the death of Christ, Mar Tuma St. Thomas became Patriarch of the Syrian church. He held the office for five years, and in this time he prepared St. Maree and also St. Addi, two of the seventy and St. Thomas, one of the twelve sent out by our Lord Jesus. In 38 St. Thomas went to Hindoostan and St. Maree took his place. St. Maree's residence was in Ktison on the Tigris, which was for a long time the capital of the Sassanite dynasty. St. Maree expired in A. D. 82. After his death his disciples went to Jerusalem and chose Abriz as their patriarch. He served from A. D. 90 to 107. After Abriz from A. D. 130 to 132, Abraham, a relative of the apostle James, became their patriarch. His successor was James, a just man, and a relative of the Virgin Mary, mother of our Lord. Akhad Abowoy became their patriarch from 205 to 220. During this period there was a severe war

between the Romans and Persians. The latter then ruled over Persia, Assyria and Babylonia. The Patriarch of Jerusalem, a subject of Rome, advised the Assyrians who were under the Parthians, to elect a Patriarch who was a subject of the Parthians. The Parthians ruled over Persia from 220 B. C. until 226 A. D. In all the changes of government the Assyrians managed to keep in office a succession of patriarchs even to the present time. In the early church down to the year 1405 the Patriarch was chosen by a general vote of the church. Any metropolitan bishop might be chosen. The office held for life. In the year 1405, by reason of great persecutions, the Patriarch, Mar Shumon, alone was left of all the metropolitans. He therefore appointed one of his own household to succeed him, and thenceforward down to the present day each Patriarch chooses his successors. The choice lies among blood kindred. As a general thing the elder brother is chosen, for there is a rule that the Patriarch must be an unmarried man. Yet in early days of persecution it was sometimes necessary to relax this rule owing to the impossibility of finding in the church a man of sufficient ability who had never been married. The patriarchal city is now Koorchanis. The seat of the Patriarch has been changed from Ktispon to Bagdad, Babel, Ninevah, Mosoel and Elkosh, the town of the Prophet Nahum, and the chief city of learning. Finally in 1778 it changed to Koochanis. The present Patriarch, Mar Shumon, took office in 1865. He is the last of 108 Patriarchs of the Syrian or Eastern Church, whose rule once extended over all Arabia, Hindoostan, China and the mountains of the Caucasus. As a nation they had, and still have, no part or voice in government, except in paying heavy taxes. During the summer, their landlords forced them to work in the rice and wheat fields without pay. Nestorians did not dare to use the same cloth for garments that Mohammedans used. Through fear of the Mohammedans, Christians used even to wear their new clothes under the old. People were robbed at their own doorstep and would not dare to resist, but were glad to escape with their lives. A Moslem would say to a Christian: "See here, carpenter Samuel, just let me try your shoes on and see if they fit me," (if they were new, of course), or he would ask for his hat or any other garment which he (the Mohammedan) envied, and walk away with it, and the victim would meekly watch him but dared not offer resistance.

Revive, O Lord, in the midst of the years: revive Thy work O Lord. Gather together Thy dispersed sheep, scattered throughout the world, into one fold under one Shepherd; and grant that through the operation of the Holy Spirit the labors of the Syrian Church may be

made effectual for the conversion of Asia. Send forth laborers into Thy harvest, and defend them by Thy mighty power, through Jesus Christ our Lord—Amen.

THEIR COURTSHIP AND MARRIAGE.

Among all the nationalities that live in Persia, the marrying of their children is considered a sacred duty, and the marriage of a son is looked upon as the happiest event in his parents' lives and an occasion of the greatest rejoicing; for an unmarried man is considered the most wretched and miserable of beings. He is compared to a bird sitting on top of a bush and not knowing where to fly.

In some instances, children are betrothed in their infancy by their parents. We have heard of a case where two men were the best of friends and decided between themselves that if one of them should have a son and the other a daughter, they would marry them in order to perfect and perpetuate their friendship. In due time the children were born, one a boy and the other a girl, their two cradles were brought together and the marriage ceremony performed.

In cases where children are engaged to each other when they were only a few years old, by their parents, who are good friends and wish therefore to perpetuate their friendship, the marriages are often quite happy. The two little ones, as they are growing up, know that they are intended for each other and do not allow themselves to think of any one else, but grow to love each other from a sense of duty and filial obedience.

The son will wish to see the girl before his parents make any arrangements for the engagement. So he will select his companion and they will go to her village, presumably on some business errand. He will get a chance to see the girl, and not only see her, but coming thus unexpectedly, he will find her in her every day clothes, looking just as he may expect to find her look in his own home should he decide to marry her. He will pretend to be very thirsty and ask her for water for them to drink. In this way he will get a good look at her, but only for a moment, and under no circumstances is he allowed to speak to her of love, or marriage, or to enter into an engagement with her or kiss her, as young people do in this country. To kiss a girl in Persia means that you rob her of her beauty, and is considered a great and unpardonable crime.

The boy's father will take with him an influential and highly re-



NESTORIAN ARCHBISHOP.



DR. ADAMS IN NESTORIAN PRIEST COSTUME

spected man of the place to be his spokesman in order to gain an influence and insure the success of their great undertaking. They will sit and talk together for some time on general topics, until finally the friend whom the boy's father has taken as his representative, will come to the object of their visit by saying to the girl's parents: "You do not ask why we have come here." When they will ask why, he will then tell them the object of their visit and they will discuss it together. Finally the representative friend will ask the girl's father if he is willing to unite his daughter in marriage to the son of this friend of his. If the parents are willing for the union the father will say: "Her mother knows." Then the friend will ask the mother the same question, to which she will reply: "I have nothing to say for my part. I can present her to you as a pair of shoes or a red apple. You had better ask her father." The same question will then be repeated to the father, who will say: "I can give her to you as a hand-maid." These answers mean that the father and mother are willing for the marriage to take place. So the representative rises at once, and in a most graceful manner, kisses the hands of the girl's parents and sometimes those of her other relatives present also.

The boy's father follows his example, after which they will thank them heartily for their courtesy and for their not having disappointed their hopes and plans. The ring is produced, however, and handed to some old lady, a trusted friend of the girl's family, who takes it to the girl, and, adding as she hands it to her, "You may choose now which ever one you wish and put it on your finger and then give it back to me." Then the old lady will come back, and say: "May her face be white! When I presented the ring to her she did not say a word, but boldly took the ring, put it on her finger, and returned it to me."

After her bethrothal, the girl will be very busy sewing, preparing articles that are to be taken with her to the house of her future father-in-law. These articles are all made by hand and consist of clothing, ornaments for the house, purses and caps and may cost from ten to thirty dollars, according to their circumstances.

During the intervening weeks, months, or even years, between the bethrothal and marriage ceremony the young man will often try to see and talk with her parents. They will allow him to see her only once during that time, then only for a few minutes, and that in the presence of her mother or some other good woman.

Every young man, however, is allowed to send trifles as presents to

his affianced bride at different times during the period of their engagement, as expressions of his affection for her.

PREPARATIONS FOR THE WEDDING.

A couple of days before the wedding, the father of the bridegroom will send out a number of young men as heralds to his friends and relatives in all the surrounding towns and villages to invite them to the wedding. These heralds put on their holiday costumes and take each one a long, thick staff in his hand and set out on their errand. When they enter a house they greet the household by saying, "Shla-mal-okoon" or "Sal-am-alkum." (Peace be unto you). They will reply "Bshana," (welcome). They then announce that they have been sent to them by Mr. and Mrs. ———, because they are going to have their son "Babakhan," married. They wish us to tell you that this occasion of gladness is not theirs but yours. Their friends and relatives, therefore, they invite you to attend the wedding. They will be delighted to see you present, even with your whole family. The wedding will begin on —day next, and will continue four days. They will reply: "We are very glad of it; may it be a happy occasion from the very beginning to its close."

The parents of the bride-to-be will also send out heralds to invite their friends and relatives.

Shortly before sunset of the first day of the wedding, two heralds, a young woman and a young man, are sent out to each home in the village to announce the wedding is beginning. They are followed by the musicians, playing in the streets and crowds of children around them.

In the evening all the relatives, friends and neighbors of the bride's parents assemble at her home. She is allowed to invite all her girl friends also and a free supper is served to all of them after which all await the coming of the party from the groom's house. The young people and the heralds carry with them lighted lamps, tallow candles and torches, made by tying rags dipped in castor oil to wooden handles or sticks. In this way a gay procession is formed and, accompanied by the musicians, goes to the bride's home. The bride's relatives make a paste of the pounded leaves of the henna. This, put upon the hands, make them quite red. Bride's hands to make them red, as an emblem of joy. In Persia red is considered the emblem of victory and joy; white, of purity and black of sorrow. After the henna has been put upon the bride's hands, the gay party returns to the groom's home, where his best man puts henna upon the groom's hands, but more presents are required of him unless the musician should ask a fee.

On the morning of the wedding, the musicians go upon the roof of the groom's house and play for about one-half hour, in order to announce to the village that breakfast is about ready. After breakfast is served, preparations are made for the bringing out of the bride. The procession from the groom's home sets out in great pomp, led by the musicians, playing as loud as they can and heralds shouting hurrah every now and then as they go to the bride's home. Arriving there quite a company of the relatives, friends and neighbors of the bride's parents are found already assembled and a lunch is now served, after which the committee holds a meeting to make all further necessary arrangements. At the same time, all the intimate friends of the bride are present and



NESTORIAN CHRISTIAN LADY.

the lady who taught her to sew, dresses her in a regular bridal costume, placing a wooden ring about an inch thick and five inches high, upon her head. Over this a fancy veil is placed, entirely covering her face and reaching the floor, while a bright red canopy is suspended from the back of the ring completely concealing her form and dress even, and making of her simply a beautiful figure. No one can see her face, but she, of course, can see quite a bit through her veil. The wooden ring thus covered is now ornamented with tinsel to make it look like a crown, as she is now queen of this occasion.

While the musicians play a most doleful tune she is led around the oven seven times to signify that she is bidding farewell to the

home of her childhood and young maidenhood, with all of its tender ties, memories and associations. Having been led seven times around the oven the bride, coming in great humility and gratitude, kneels at her father's feet and kisses them, at the same time she and her father weep most bitterly, in view of their approaching separation. Then her father may kiss her and pronounce upon her a father's blessing, saying: "My daughter, may God bless you and keep you and make you happy and successful, the mother of sons and daughters." Usually he will say, "the mother of seven sons and two daughters."

Then the bride goes in the same way and takes leave of her mother and the other members of her family, after which the groom's brother binds a girdle around her as an emblem of strength, (for which service a cap is placed upon his head).

Her father-in-law has a horse ready for her outside the house, while the streets and tops of the houses are filled with noisy crowds of people eagerly waiting for the appearance of the bride.

The ladies conduct her out but they are stopped at the door by her brother, who asks a brother's customary present, which is at once given him by the bride's father-in-law. As she springs upon the horse, every eye in the crowd is fixed upon her to see if she rides gracefully. As soon as she is mounted, the musicians change their tune to a happy and exciting one.

Her father-in-law now throws some pieces of copper money upon her head to show his liberality and there are always a number of children present to snatch them up as they fall to the ground. One of the bride's relatives accompanies her, holding the bridle of her horse.

She then moves on through the streets, the crowds on the house tops and in the streets follow her, the musicians continue their playing, while the whole party are led by the groom's relatives dancing as they go.

When they have gone a little further, another lady come to meet the bride, carrying a child two or three years old, a boy, of course. She lifts the bride's canopy and places the child in her lap. The bride kisses him, gives him a few pennies and returns him to the lady. The child signifies good tidings. The groom now puts on his costume. Upon the cap that he wears, he places a crown made of the red feathers of the flamingo. He also wears a sash and a dagger, which represents kingly power. For this occasion, his groomsman must also prepare a "Jumlan" that is a piece of wood about two feet square mounted upon a wooden handle six feet long. This wooden square is bored full of small holes into

which wooden pegs are driven. Upon these pegs are stuck apples, pears, colored eggs and four pomegranates, one on each corner, and two small wooden doves are perched upon the upper edge. Strings of figs, dates and pop-corn are also placed upon this "Jumlana" and it is covered with a red handkerchief. It looks like a beautifully ornamented banner and is carried by his comrades along with him as he now goes upon a conveniently located house top and sits there like a king upon his throne to watch his bride approaching.

One of the heralds is given a chicken from the bride's house as a present for the groom. The bride's father also sends him some clothing, consisting of a coat, a purse, a handkerchief and a cap. The latter must be beautifully made, for he wears it on this occasion and the people look at it very closely to see if the bride can sew very nicely. While the bride is passing through the streets some of the spectators upon the house tops throw handfuls of raisins upon her head. These symbolize sweetness and carry with them the wish that the bride may be very sweet tempered. At this time the groom feels most proud and happy as he sits among his companions upon the top of a high house dressed in his wedding clothes, and sees his bride coming to him upon horseback, dressed in her bridal costume, with the glittering tinsel upon her crown and the heralds firing pistols and guns and shouting hurrah at each short distance. Hence they say "A man is twice happy in this life—when he begins to walk and when he is going to be married."

When the bride approaches within a stone's throw of where the groom is waiting her, she is stopped and his comrades rise, and three times they give him a sip of wine. As he swallows each sip they shout for joy most vociferously and the best man hands him an apple taken from the "Jumlana," which he kisses and throws towards the bride. The wine symbolizes joy and blessing and the apple, love. The apples usually miss their mark, and falling to the ground are quickly picked up by the crowd of children around her. The child who gets the first apple thrown is to be the first one to be married of that group. After the apples have been thrown at the bride, she will move on to the house. In the meantime the groom has been waiting on the house top, entertained by his comrades, but now, having disposed of the bride, the musicians and the crowd will return to the groom, whom they now escort to the house. After which the priest comes to perform the wedding ceremony.

At the beginning of the wedding ceremony, the priest takes two threads, one red the other white, twists them together and places them upon the groom's head, then he takes two shorter ones of the same

colors, twists them in the same way and places them upon the bride's head. These threads are emblems, the red happiness, the white of purity, and their being thus twisted together means that whereas the bride and groom were unlike as these two colors, they are now to become as one flesh, as Adam said of Eve: "This is now bone of my bone and flesh of my flesh." The longer threads upon the groom's head mean that his hand shall be longer over the bride, that is, that he shall exercise authority over her.

The priest also takes a little wine and water and soil from a church and mixes them together in a dish with a cross. The wine and water signifying blessing and mixing as they do indicate that although the bride and groom have heretofore been two distinct elements they will henceforth be united as one and become truly one flesh.

The cross in the Nestorian church is a sign of victory, since salvation has been wrought for us through Jesus Christ upon the cross.

There are many superstitions connected with the marriage ceremony.

The groom's parents now come to congratulate, first the groom then the bride.

The bride wears her wedding costume for a week or two after the marriage, but she does not keep her face quite so closely covered as she did during the wedding, for the customs of the country allow her to lift her veil a little now. She stays in a house in which her husband's family live and sits in the room a little apart from them. Whenever a man enters the house she arises; whereupon he says, "Thank you, bride, sit down." By rising from her seat she means she is ready for his service. She continues this practice for a week or two.

At the expiration of forty days after her marriage the bride's mother is allowed to see her. She is in company with her husband and other relatives at this time carrying with them some suitable food. Among the Nestorians it is customary for a bride's parents to send a man to bring her home for a visit of two or three weeks at Easter time. A few days after she has gone to her parent's home her husband will follow to visit there also. Upon his arrival his father-in-law gives him a present and when the visit is ended he takes his bride with him and returns to his own home.

After this, she can do some out door work. If a bride is goodnatured and well bred she will keep on her veil (*yashmak*) and not speak very openly with her father-in-law and mother-in-law and will be highly thought of. The marriage ties so sacredly performed are never broken.

for a Nestorian once married is married forever, unless death should break the tie. Should a poor match be made it is certainly unfortunate, but they have to put up with each other without resorting to divorce, for divorce, while so common with the Mohammedan, who dismisses his wife with a brutal way (get out) without even troubling the court house officials, is a practice entirely unknown to the Nestorians. Should he have an uncongenial companion he has to endure it with the same kind of patience as he would endure a headache, which, though he may try to cure, he would hardly cut it off, for it is a part of his body.

FUNERAL SERVICES.

Funeral services differ, according to the age of the deceased. As soon as a man dies, word is sent to the priest and deacon. They come to the house of the deceased. The priest will consecrate some water, bathe the body; first the right arm, then the left, then the neck, then the rest of the body. All this time the mourning relatives will sing psalms. Then the body is ready to be put into the coffin. The priest and deacon continue singing, the youngest deacon carries the censor and repeats a prayer until they arrive at the grave. Before taking the corpse to the grave, the friends of the deceased come to bid him good-bye. At the grave the priest says a prayer. The body is lowered, and the priest takes some earth and sprinkles it upon the coffin, saying: "From earth you came, to earth you return," after which all the people will do the same. While they are filling up the grave, the priest and deacon continue singing. After this the priest makes the sign of the Trinity on the grave, commencing at the head (which means that Christ came from the Father and descended into the grave). After the service, the people, being unclean because they have touched the body of a corpse, are taken to a brook and after the priest has blessed the water, they wash their face and hands, then they are cleansed. They now return to the home of the deceased and take two or three meals at the expense of the mourning relatives, while continually repeating: "May God give him rest." After three days they all visit the grave again and the priest again makes the sign of the Trinity, beginning at the foot, (which signifies the resurrection of Christ). After this the people shave and bathe and have a great feast to celebrate the close of their time of mourning. After seven days they have another feast and a year later they give offerings and celebrate the Lord's Supper.

NESTORIAN CHURCHES.

Many of their churches are built of stone, while others are made of brick and clay. Some of the buildings are 1,300 years old and will stand many years to come. The walls are about eight feet thick at the base, gradually tapering toward the top. In the older churches the doors are quite low and it is necessary for a man to stoop to enter. It is believed by some that the doors were built in this way that the church might be used as a place of refuge, rolling stones in the doorway after entering. Others say the object was to prevent horses, cattle and other animals from entering. These churches are regarded as most sacred places and are called houses of God. There is an interior stairway leading to the roof, which is necessary for repairing the roof or shoveling off snow. The yard in front of a church is shaded with elm trees; it is used as a burial ground. Extending from each corner of the roof is a pair of horns of a wild goat, which is a sign of sacrifice. There is a small room in the rear of the building which is called the most holy place. In this room the priests perform certain ceremonies; and no other people are allowed to enter it at any time. Before this room is a small pulpit on which are placed a cross, Bible and some ceremonial books. The only windows are a few small openings just below the roof. Candles are burned during the hours of service to light the room, and incense is burned as a ceremonial and to produce a pleasing odor. There are no pictures on the walls, but there are some decorations in the way of finely embroidered silk draperies donated by some of the worshipers. Reading Scripture and prayer book and chanting Psalms are the main features of worship. There is no music except a number of small bells on the walls, which the worshipers ring as they enter the building. The audience sits on the floor or stands through the service. Assyrians believe the two chief ordinances to be the Lord's supper and baptism. The ordaining of priests and marriage are ordinances that rank next in importance. Baptism is administered by bishops and elders. All the children of a member are baptized by immersion. Some believe that baptism regenerates a child, while others say it will have a good effect, provided the parents give the child proper training thereafter.

The Lord's Supper is administered with much ritual on festival days, such as Easter, Christmas and Ascension Day. This ceremony is more highly honored than any other ordinance, as it commemorates the death and victory of Christ. Both bread and wine are used. A few years ago, and even now in some places, it was a custom to make the bread and

wine from gleanings brought in from the field and vineyards by virgins. This was considered pure and most acceptable as it had belonged to no man. They do not believe with the Catholics that the bread and wine are turned into the flesh and blood of Christ, but they put much emphasis on these ingredients after the same have been consecrated. They are then holy. On the night previous to communion day the priests and deacons go to the church shortly after midnight, and entering into the most holy place, make the bread for use on the next day. The priest himself kneads the dough. This bread is considered more sacred than that made in the ordinary way. After the bread has been made the remainder of the night is spent in chanting Psalms, reading the Scriptures and prayer book. An hour before sunrise the people flock to the church. When the church is full of worshipers the priest mounts the pulpit, chants the sacred words for an hour or more, the audience remaining in perfect silence until he reaches the end of a Psalm or the end of the service, when all respond "Amen." The priest and a deacon stand in the pulpit to administer the sacrament. Communicants come forward one by one, and the priest puts a small piece of bread in their mouths and the deacon gives the wine. Children under 7 years of age do not partake of the sacrament. On these occasions the priest and deacon wear long white robes of silk or cotton tied about the waist with a long silk girdle. A turban is worn on the head.

Their faith, as described in some ancient manuscripts, is purely evangelical. They believe in the trinity, God the Father, Son and Holy Ghost. These three persons are co-equal, co-eternal, unmixed and inseparable. Their clergy does not claim the power to forgive sins. They accept the apostle's creed and it is recited by the clergy and religious men. They deny the confession, image worship and doctrine of purgatory. But the church has fallen into decay under the persecutions of Mohammedans, and they now in their ignorance worship souls or pray to the saints. They have adopted much of the Roman Catholic heresies; many days of fasting are observed, as fifty days before Easter, twenty-five days before Christmas, every Friday and Wednesday, and others. During these fasts the old people take no food until noon. On these fasting days the people will abstain from meats or fatty foods, etc. In times of persecutions their schools and books were destroyed and the people became ignorant, at the same time the Catholics introduced among them their literature, which changed their prevailing doctrines.

HISTORICAL MISSION WORK.

Religiously Persia is a very important link in the chain of Moslem lands from Morocco to the walls of China and the frontiers of India. This chain we may consider as broken in a measure by the French occupation of Algiers and the British occupation of Egypt, and Russia's annexation of the great khanates of Turkestan. Of the four independent Moslem powers, Morocco, Turkey, Persia and Afghanistan, Persia has probably the most innate vitality and the best prospect of national life, and is at the same time the most open to religious change. In Turkey the Sultan is caliph, the government is a theocracy, and the teachers of religion must be kept in harmony with the state. In Persia there is more antagonism. The king and his rulers are glad to humble the Molahs and not infrequently the highest Mushtahid of a city is called to the capital or cast into prison because he has overstepped his limit and excited mobs to riot or opposed the civil governor. In this conflict between the civil and ecclesiastical powers there is an opening for a large degree of toleration. Large communities of people in Persia were never content under the Moslem system and they wear it as a yoke. The Ali-Illeahes form the majority of the population in some districts, and in other districts the Babis, adherents of a mystical belief that is undermining the whole structure of Islam.

Persia is not yet like Japan, a nation in search of a religion, but there are many indications that the cycle of Islam is drawing to a close, and thousands are weary and heavy laden, and some are hearing the voice of Jesus say, "Come unto me, and I will give you rest."

In Kurdistan and some parts of Persia live the Yezidees or Devil-Worshippers. Hundreds of them have been killed in the attempt to force them under the yoke of Islam. These poor heathenish people in their distress turn to missionaries and beg to be enrolled as Protestants and to receive Christian instruction. They are verily a heathen race with Satan enthroned as their chief deity. Their belief is that for 10,000 years the government of this world is committed by the Supreme God to His Satanic Majesty. Among the Jews, who number about 50,000 in these parts of Persia and Kurdistan mountains, there is a similar unrest. Some are looking to Jerusalem for orders to return. Some are asking when will our Messiah come, and some are reading the evidence and saying, "He has come." Some also who at first are drawn by the words of Jesus fall back into the subtle pantheistic doctrines of Babism. It is a singular fact that in Russia some of the dissenters from the established



PAUL JOHN.

DR. ADAMS.

Church have embraced Judaism, and quite as singular that in Persia there is a tendency of dissenting Jews to accept Babism. But here again, there is the better sign that Jesus Christ by His character and His cross and His Spirit from on high, is in the hearts of this long exiled people.

The field of Persia contains a large number of nominal Christians as well as Jews. The heart of Kurdistan is in that field and we are called upon to have a great share. Oh how little is done for great Kurdistan, whose people number about 5,000,000. Taken together what a marvelous field it is! What field anywhere can compare with it for marvelous variety and wonderful possibility? We are laying foundations and can see but little, but the great Master Builder is going to rear a temple there. What a temple it will be when all the varied stones have been quarried and polished and built onto Christ the corner-stone! Three great racial families of the globe, Aryan, Semitic and Turanian, are here represented. The contrasts in natural scenery are no more striking than those of races. The snowy crags of Jelu, the burning plains of Mesopotamia, the rocky canyons of Ravandooz, the deep gorges of the Zab, the fertile plains of Oroomiah are not more dissimilar than are the Armenian, the suave Jacobite, the crafty Persian, the stolid Turk, the wild Arab, the savage Kurd, the patient Jew, and the oppressed Nestorian. There is the orthodox Islam of the Sunni, the heretical Islam of the Shiah, the reformed Islam of the Babi, and the heathenish Islam of the Ali-Illahi. Again, since Persia became Mohammedan and so far closed to Christian truth, God has opened special ways of access to the people. His providence has in the turmoil of the centuries, planted here and there through the land, fragments of Christian churches. To relight in these the candle of the spirits presence, long since extinct, has been an essential step toward illuminating the surrounding mass of Mohammedan darkness.

History began in Persia. Eden was in or within her borders. The builders of Babel had come "from the east" to the land of two rivers. There was the home of civilization and the nursery of the nations. Iran or Persia in its largest sense was a true center of population, of knowledge, of languages and of arts, which instead of traveling westward only, as has been fancifully supposed, or eastward as might with equal reason have been asserted were expanded in all directions, to all regions of the world. Of the founder of the Persian Empire, Isaiah prophecied, "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him." I will go before thee, Cyrus is my shepherd, and will perform all my pleasure. Thus, by the hand of

God, the little kingdom of Pars on the gulf, Iran, widened and conquered till it comprised the western half of Asia, and the lower valley of the Nile. The great empire to some degree symbolized the glorious and everlasting kingdom of Jesus Christ, and Cyrus was a type of the great shepherd of the sheep. By Cyrus and his successors the Jews were delivered from the Assyrians, were restored to Judea with their consecrated vessels of silver and gold, and were authorized and protected in rebuilding Jerusalem. A large part of the race, however, remained in the land of captivity and were saved from destruction by the beautiful queen Esther; they had dispersed to all the hundred and twenty-seven provinces of Xerxes, and the dominion of Cyrus had included also the cities of the Medes to which the ten tribes had been carried away. It is worthy of note also, that the Persians were the one people who could sympathize with the Jews in the hatred of idolatry, and there is evidence that a Persian version of the Old Testament was used in the synagogues. From this data, notwithstanding the fact that the chosen people were exiled for their disloyalty to Jehovah, we may safely infer that his word and worship were carried throughout the vast empire of their captors in Persia as in the Roman Empire, the dispersion was a Providential preparation for Christianity.

Persia's historic relation to the kingdom of God began, it may be, when the wise men from the East seeing his star came and worshiped the new born King; they were Persians, as their coming forshadowed the bowing of Persia and all nations to our Lord; and when the fulfillment of the prophecy "I will pour out my spirit on all flesh," began at Pentecost, the strangers present whose names are first on the list are "Parthians, Medes, Elamites," all dwellers in this same land. Peter himself, accompanied by his wife, toiled over the fiery deserts, and preached at least at Babylon. Mark was with him and tradition says that two others of the apostles, also Thomas and Matthew labored in the Persian field.

Of early Persian Christianity, little is known. Historians tell us that it flourished and spread, and from the silence of history it is thought that under the Parthians there was no long and fierce persecution. But with the rise of the Persian dynasty of the Sassanides (A. D. 226), there came a revival of the ancient worship, and a determined effort was made to put down all other religion. From the time of King Sapor, when Christianity conquered heathenism in the Roman empire, the Christians of Persia threw in their sympathies with the Christian state. Almost simultaneously, therefore, with the war against Constantine, there began

in the year 339 a rigorous persecution of the Christians. It continued forty years, and according to Mares, bishop of Seleucia at the time, furnished 160,000 martyrs. This may be an exaggeration, but the Syrian "Acts of Persian Martyrs" records their great numbers and terrible sufferings. In 410, the tolerant Yezdegerd I. permitted a synod of Christians to meet in his capital, and sent the primate of the church on a mission to the Roman Emperor. The severe persecutions of his successor, Bahman V., a favorite hero of Persian tradition, ended with the war with Rome in 422. Religious freedom was then guaranteed by treaty to Zoroastrians in the Roman empire, and to Christians in Persia. But the accession of his son, Yezdegerd II., in 438, was marked by renewed persecution of Jews and Christians. In consequence, a rebellion in Armenia was not quelled until the king promised to his subjects complete liberty of worship. There were also times of fearless missionary enterprise. In 334, a bishop was settled in far-off Tros, in Khorasan. A metropolitan implying several bishops and numerous converts, existed in Mero as early as 420 A. D., and about that time a see was established at Herat.

During these centuries the mind of Persia was thoroughly hostile to the kingdom of Jesus Christ. Her philosophy and religion furnished the germs of many of the great heresies—Gnosticism, Manichaeism, and other systems of theosophy, that rent the Christian church. Bishop Nestorius, of Constantinople, was willing to call Mary the Mother of God, but denied her divinity, and he held to the union of two natures in one person in Christ. Falsely accused, he was condemned unheard, and banished. His followers, finally driven from the Roman Empire in 489 A. D., found a home in Persia. Borsumos, the founder of the seminary at Nisibis, which sent out so many learned missionaries, had worked for his fellow believers from 440 to 485, with such marvelous enterprise and skill that they became the chief Christian sect of the country.

It was the mission of the Nestorians to carry the Gospel to the great heathen East, and they were not unfaithful to their opportunity. "For centuries," says Tracy in his history, "they maintained missions in Tartary, China, and other eastern regions." Their churches were scattered from Syria and Cyprus to Peking, and from the coasts of Malabar and Ceylon to the borders of Siberia. Some of the Chinese emperors favored Christianity, and ordered the erection of numerous churches. The converts are supposed to have numbered more than the Greek and Latin communions. If the monument of Sigan Fu, China, is trustworthy, they had preached Christ in that land before 636 A. D. Prominent men-

tion should be made here of the scholar and missionary, Subschalysesn, who about the close of the eighth century, preached with great success to the Gelae on the Caspian shore. Though formal compacts of toleration may not have been made by Mohammed and Omar with the Nestorians, as has been asserted by some writers and denied by others, yet many of them occupied high places of state during the Arabic domination. And though the Arabs ruled the country from the decisive battle of Nehorvend, in 462, yet Islam was compelled to compromise with the more flexible and more tolerant genius of the Persians. Hence the churches' opportunities for proselytism. But with all its opportunities and achievements, Nestorianism never rose to be more than a sect of Christianity, in which "the simplicity of the gospel was fashioned and painted with the colors of the Syriac theology." Its power was vitiated by superstition and therefore it proved unable to permanently mold and purify the nations. By the year 1000 Islam was advancing and by the year 1300 had gained the ascendancy in the countries east of the Caspian, where Christianity had long been firmly established. The bigoted and zealous Mohammed, sultan of Cabul in the eleven century, had, it is thought, made millions of Moslems by his sword. And when, at the end of the fourteenth century, the ferocious Tamerlane, the greatest of conquerors, swept over Asia like a whirlwind of fire, there followed the terrible anarchy and persecution that shrivelled and blasted the churches. Romish missions also accelerated their rapid decline. By 1500 A. D. Nestorian Christianity was almost extinct in the lands of its greatest triumphs. The miserable remnant of the church, that for five centuries had carried the cross over Asia, was discovered early in the present century hid away in the mountains of Kurdistan.

John de Monte Corvino, the great Romish missionary to the Mongols and Chinese and who became archbishop of Pekin, labored at Tabriz, Persia, near the end of the thirteenth century. His work was short, but very successful. Speedy conversions, however, were followed by speedy defections. About 1341 A. D. the Romanists produced a faulty and interpolated translation of the four Gospels. In the seventeenth century they seemed to have, at least, a firm foothold in the country, but their influence gradually weakened. Now they have missions in several cities with schools, churches and two or three small nunneries; all the work of the present century. The number of the pupils and converts is about 5,000.

In 1747, two heroic Moravians, Hocker and Rueffer, medical missionaries, penetrated to Isphahan to work among the fire-worshippers.

They suffered repeated robbery and hardship such as being compelled to travel over the deserts in the burning sun on foot and nearly naked. Because of the anarchy and misery of the land under Nadir Shah, they left the country, unable to accomplish anything. With the nineteenth century dawned the era of evangelical missions in Persia. Among the worthy men devoted to this work was Henry Martyn. On June 9, 1811, he reached Shiraz from India. In that city of Persian learning and Moslem bigotry, "seat of Satan," as he named it, he revised his translation of the New Testament, and boldly preached the Son of God. The story of that work, his controversies with the keenest teachers of Islam, of his terrible journey to present a copy of the translation to the Shah, his three months' sickness at Tabriz, his last ride, and lonely death at Tocat, October 16, 1812, has inspired his successors for more than 80 years. (No finer missionary consecration has blessed the Church of Christ.)

In 1829, Rev. Dr. Pfander, of the Basle Society, entered Tabriz. The fruit of his brief labor was various treatises, and in particular the important "Balance of Truth," exhibiting the evidences of Mohammedanism and Christianity. Rev. Frederick Hans and other Germans after a four-years' struggle with unscrupulous bigotry at Tabriz, were compelled to withdraw in 1837. Grover worked at Bagdad from 1829 to 1833, and Merrick in various parts of the country, from 1835 to 1845. Their efforts, largely failures, were mainly on behalf of Mussulmans. Dr. William Glen, of the Scottish Missionary Society, entered the field in July, 1838. He had spent several years at Astrachan, Russia, where he had worked at a Persian translation of the Old Testament. Completing this in 1847, he went to Scotland to superintend the printing. At the age of 70 he returned, and lived at Teheran, to aid in circulating the Scriptures. In the court of the old Armenian church in that city, is a mural tablet in his memory. What stars will shine in their crowns, who opened to Persia's millions the word of life. About 1832, Messrs. Smith and Dwight were sent by the A. B. C. F. M. to explore the regions of Northern Persia. They decided to establish a mission among the Nestorians.

In 1835 Messrs. Perkins and Grant were appointed the first missionaries; they arrived at Oroomiah and established a school. The school-room was in a basement. They had no books, but just used wall cards. The studies were confined to the Bible, a little arithmetic and geography. The pupils consisted of bishops, priests, elders and deacons of the old Nestorian Church. In 1843 Mr. Stoddard was appointed superin-

tendent of the school in "Sery," about three miles out of Oroomiah city. The condition of women in Persia in the year 1835 when the missionaries first went there was very different from that of today. At that time only one woman in the whole country could read. Her name was Helena, the sister of the Patriarch. At that time the houses were large, and the whole family connection lived in the one home, sometimes thirty in one house. Women were treated as slaves. After doing the housework they had to work in the fields like men and care for their little ones while they worked. At the same time they were often brutally abused by their husbands and called cats, cows, donkeys, etc. The first missionaries were greatly used by God to scatter the deep darkness. It was with great difficulty that they found opportunity to teach a few small girls a short time each day. The work progressed very slowly. In 1843 the well-known Miss Fisk established a boarding school. She only understood one word in the Syriac language, the word "girl." When she would meet with people, she would ask for a girl and pass on. The people thought she wanted to make bees of them and make them fly to America, so they would not let them go. At last she found four, and one morning while sitting in her room she saw Mar Yohannan coming with two girls. She met him at the door, and her heart was so full of love that she wept for joy. He told her that they were her property and that none could take them away. She had no books. The lessons were written on a long paper and hung on the walls. Out of these schools hundreds of young men and women have been educated and enlightened and fed on the living word of God, and they have, indeed, been as salt to every house or community they have gone to.

All the work of the American board in Persia was in 1871 transferred to the Presbyterian board of the United States of America. At present they have about twenty-four hundred communicants and large attendance in their schools. In 1869 the English Missionary Society occupied Isphahan later on also Bushire. American missionaries are at present located at Teheran, Mamadan, Tabriz and Oroomiah. A number of out-stations are occupied by native helpers and the rest of the ten millions are practically uncared for. A majority of the large cities and nearly all of the smaller ones are not even occupied as out-stations. In 1887 Archbishop of Canterbury, London, sent missionaries to Oroomiah who are co-operating with the Nestorian Church. In 1894 the Lutheran missionaries for Mohammedans, under the auspices of Pastor Faber of Berlin, Germany, were sent to make their headquarters at Oroomiah. The missionaries were Zerweek and Kitzle; but they were not

careful enough to conceal their plan of labor and told everywhere their intentions and desires for the future. The plan was made public by the press as well as by words. All their plans were communicated to the Shah of Persia, who telegraphed his order to these missionaries to leave at once his country and depart from its borders. As there is no religious liberty among the Mohammedan public as yet, all applications were in vain, and the saddest thing in the whole trouble was the early and unexpected death of Pastor Kitzle, a young and learned minister of the Gospel, who found his grave in a country where he was not allowed to live and labor for Christ and the salvation of souls. His companion, Dr. Zerweek, returned to Germany.

There is another grand work which needs our attention, the work which has been accomplished by Pastor Peria Yohannan, a native of Persia and a graduate of Hermanisburg, Germany, and who received his support from there. The pastor's work has been largely in Wazeriwa and the neighboring villages. Much has been done by his effort in teaching, preaching and spreading God's word. The simplicity of his living and the manner of conducting his work has much to do with his success.

PRINTING PRESS.

For the purpose of more effectively propagating the mission in Persia, already begun by means of establishing a number of Christian schools, distributing Bibles and other Christian literature, etc., we are in sore need of a printing press of moderate capacity. It would by this be brought within our reach to furnish a sufficient quantity of Bibles, whole or in part, catechisms, tracts, etc., to cover all parts of Persia, Kurdistan and the Caucasus, which could scarcely be made possible so long as books, etc., must be bought from dealers. My brother, Abraham Adams, having spent some time in this country for the particular purpose of learning the printers' trade, has now returned to Persia ready to take this branch of our mission work. Allow me, therefore, to present to you an appeal in behalf of our work, and most especially this part of it, the purchase of a small printing press.

Considering this appeal, look not at yourself, and your wants and needs, but at Christ, with all His riches and wealth. He has made many promises which He can and will fulfill. Of course, He can and will help our work along, in spite of any or many person's ill will, as it has been begun and is propagated in His name; but is it not a dear privilege of yours, who call yourself after His name, to be permitted to aid in maintaining and furthering it? Christ wants the Gospel spread



SCHOOL AT KOOM.

and His kingdom extended on earth by Christians, for to His disciples He has given the command to go forth and teach all nations. And do you not remember that your dear Lord and Master has promised a reward for all that you do in His name, even to handing a draught of cold water to the thirsty? What a blessed sensation it will create in every giver to read or to learn that the mission in Persia is progressing finely, and that it had been brought about to a great extent by the gifts of those Christians, who made it possible by buying a printing press, by means of which the Gospel was made to penetrate places heretofore considered unpenetrable.

But you are too poor to give anything? It is often the case, that dear Christians refrain from giving for a certain purpose because they think they cannot give enough. This is a sad mistake.

The mite you give helps the cause along and is in the eyes of the Lord, who can easily make much of little, a means perhaps, to do great good, which, should you be able to perceive it, would astonish you to the utmost. But you cannot give anything? Yet you can aid our work if you will. You are a Christian? If so, you cannot help to pray. When you pray, think of the poor Mohammedans, Kurds, Devil-Worshippers and Fire-Worshippers in Persia; think of the poor Nestorians, who consider themselves Christians and yet do not know their Lord and Savior Jesus. This sad affair lay before Him in your prayer and ask Him, fervently, to help the missions in Persia along. When you say Amen, He will also say, Amen, yea, so shall it be. I thus leave this appeal to your prayerful consideration, trusting that you will not shrink from doing something for this cause.

All things come of thee, and of thine own have we given thee (1 Chron. xxiv, 14).

Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. iii, 10).

Charge them that are rich in this world * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate (1 Tim. vi, 17, 18). Do good unto all men, especially unto them who are of the household of faith (Gal. vi. 10).

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity (2 Cor. ix, 7).

Freely ye have received, freely give (Matt. x, 8).

God loveth a cheerful giver (2 Cor. ix, 7).

Honor the Lord with thy substance, and with the first fruits of thine increase (Prov. iii, 9).

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. viii, 12).

Jesus said, it is more blessed to give than to receive (Acts xx. 35).

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free (Eph. vi. 8).

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. vi, 19-20).

My little children, let me not love in word, neither in tongue, but in deed and in truth (1 John iii, 18).

Now concerning the collection for the saints * * * upon the first day of the week let every one lay by him in store as God hath prospered him (1 Cor. xvi, 1, 2).

Of all that thou shalt give me, I will surely give the tenth to thee (Gen. 28:22).

Provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth (Luke 12:33).

Quench not the spirit (1 Thess. 5:19).

Render unto God the things that are God's (Matt. 22:21).

See that ye abound in this grace also (2 Cor. 8:2).

The silver is mine and the gold is mine, said the Lord of hosts (Haggai 2:8).

Unto whomsoever much is given; of him shall much be required (Luke 12:48).

Vow and pray unto the Lord your God (Psa. 76:11).

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him (1 John 3:17).

Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven (Matt. 5:20).

Ye know the grace of our Lord Jesus Christ (2 Cor. 8:9).

Zion that bringeth good tidings (Isa. 11:9).

BIBLE RULES FOR GIVING.

It is more blessed to give than to receive (Acts 20:35).

God loveth a cheerful giver (2 Cor. 9:7).

Freely ye have received; freely give (Matt. 10:8).

Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee (Deut. 16:10).

Of all that thou shalt give me, I will surely give the tenth unto thee (Gen. 25:22).

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. 8:12).

Honor the Lord with thy substance, and with the first fruits of thine increase (Prov. 3:9).

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3:10).

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again (Prov. 19:17).

Every man according as he purposeth in his heart; so let him give; not grudgingly or of necessity; for God loveth a cheerful giver (2 Cor. 9:7).

Of every man that giveth it willingly, with his heart, ye shall take my offering (Ex. 25:2).

Blessed is he that considereth the poor, the Lord will deliver him in time of trouble (Psa. 41:1).

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again (Luke 6:38).

Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land (Deut. 15:11).

The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God (Ex. 23:19).

Gifts towards the purchasing of a printing press or towards the benefit of the Persian mission in general, please send to

REV. ISAAC ADAMS, M. D.,

Oroomiah, Persia,

via Berlin and Odessa,

Or No. 124 Lagrave St.,

Grand Rapids, Mich., U. S. A.

MOHAMMED AND MOHAMMEDANISM.

The mode of life of the Arabs is of three kinds: Either they are nomadic (Bedowin), obtaining their livelihood from the rearing of camels, horses, cattle and sheep, pitching their tents within certain limits, where water and pasturage are most abundant, or they are engaged in the transport of merchandise along the trading routes through the desert, in search of which employment they travel over the country with their camels, or they are sedentary, dwelling in towns either inland or on the seaboard, and engage in commerce with the interior or with the ports on the coast, on the opposite shores of Africa and Persia, or with India. In ancient times commercial intercourse was confined almost exclusively to the land, for in those days the trader trusted to the treacherous ocean as little as possible; and the spices and precious wares of Arabia and India were conveyed to the northern marts on the "ship of the desert" by settled routes, the halting places being fixed at regular intervals, where shade, water and provender were to be obtained. Here the weary traveler and his more wearied beasts of burden could rest and refresh themselves.

The western caravan route was in use in Mahomet's time, and his great grandfather Hashim, died at Gaza when on a mercantile expedition to Syria. Eventually the growing skill in navigation during Roman times annihilated the caravan trade, and substituted the sea route. The holy city of Mecca felt the loss of this inland traffic, but in its shrine—the Kaaba—universally recognized as a place of pilgrimage throughout the peninsula, it possessed an element of life unknown at Petra; and with the rise and progress of Islam continued to flourish, and still thrives on the stream of pilgrims who visit it.

As the reputed ancestor of the prophet of Mecca, the descendants of Ishmael deserve particular notice. Few can read without emotion the story of the expulsion of Hagar and her son Ishmael (born B. C., 1910): how they wandered in the wilderness of Beersheba solitary and in exile; how when the water in her bottle was spent, she cast the child under one of the shrubs of the desert, lest she should see him die; and yet, how, from this the depths of her anguish, God's providence was fulfilled; how her eyes were opened and she saw the well of water; and how that son for whom the aged Patriarch had besought the Almighty (before the birth of the chosen seed), "that he might dwell before Him," was blessed exceedingly, and became a great nation, his children being "by their towns and by their castles twelve princes according to their

nations." (Gen. xvii:18-20 and xxv:12-18.) The synonymous use of the terms "Midianites" and "Ishmaelites" serves to fix the situation of the country inhabited by the latter (Gen. xxxvii:28); and St. Paul in speaking of the old and new covenants expressly states that Mount Sinai "which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia." (Gal. iv:24, 25.)

The tradition of the Arabs themselves represents Kedar to have settled in the Hejaz, and from this patriarch the family of the Coreish, the guardians of the Kaaba, always boasted their descent. Though traces of the remaining sons of Ishmael are to be found, it may generally be said that they either mingled with the other tribes or penetrating the peninsula (south) have escaped observation.

In addition to the immigrants whom we have now considered and who "a mingled people" (Jer. xxv:24) formed the permanent inhabitants of Arabia, there were in later times large colonies and tribes of Jews scattered throughout the peninsula. They are found holding lands and castles, and occupying important positions in the country, especially about Medina, in which and in its vicinity numerous powerful tribes of them were settled. Kheibar was one of their strongholds. In the eighth year of the Hejiza the Jews of this place were attacked by Mahomet, their lands and fortresses fell into his hands and their chief Kinana tortured to death. Many of their numbers perished, and those who remained were exterminated in the caliphate of Omar. Two of Mahomet's wives were of this religion, Safia, widow of the murdered Kinana, and Rihana.

The destruction of Jerusalem by Titus (A. D. 70) probably scattered many Christians throughout Arabia, in nearly all quarters of which they would be likely to meet with sympathizers with their own faith. The Christian religion had gradually and partially penetrated into Arabia, and gained scattered converts, though it never succeeded in taking a permanent hold there, or in superseding the existing idolatry.

Still, Christianity was not unrepresented in the peninsula. In the fourth century Petra was the residence of a Metropolitan, whose diocese embraced the ancient Idumaea and Wabatheia; and several Christian bishoprics were established in Arabia subject to him. Abd-Kelal (A. D. 275) Himyarite, king of Yemen, was a Christian. He is said to have been converted by a Christian stranger, who in consequence of the king's defection was murdered. This is the first intimation of Christianity in Yemen. During the reign of Maithad (A. D. 330), son of Abd-Kelal, the Emperor Constantinus sent a Christian embassy to the court of the

Himyarite monarch, who is called "Prince of the Sabaens and Homerites," and certain privileges were gained from the tolerant king for the professors of the Christian faith visiting or residing in Yemen. Three churches were built at Izafar, the royal residence, at Aden, and on the Persian gulf. No important event followed this embassy, but the knowledge is gained thereby that the inhabitants of Yemen at the same time were partly Jewish and partly Pagan. The latter practiced circumcision and sacrificed to the sun and moon and to other divinities.

The princes of Axum, in Abyssinia, a powerful and extensive state, were Christians of the Nestorian sect. The persecutions practiced in turn by differing Christian sects contributed to scatter believers throughout the East, and drove numbers into Arabia. The king, Abrahah, with a large army, attacked Mecca in 570 A. D., but owing to a sudden outbreak of smallpox in his army he was compelled to raise his siege, and the Meccans might be pardoned for attributing the preservation of their city to the direct interposition of their tribal gods. Christianity never had another opportunity of winning Arabia for in this very year of Abrahah's defeat there was born in the city of Mecca the founder of a new religion. Genealogical table of the family of Coreish and the ancestors of Mohammed.

Abraham (b. 1996, d. 1822 B. C.), the father by Hagar of Ishmael (b. 1910), married a daughter of Modadh, Jorhamite, chief of Mecca, and had children. From them descended Adrian (b. B. C. 130), the father of Maadd; from whom, in the seventh generation descended Nadhr (b. A. D. 134), the father of Malik, the father of Fihir Coreish (b. A. D. 200).

The early religion of the Arabs was a kind of Sabeanism and chiefly consisted in worshipping the fixed stars and planets and the angels and their images, which they honored as inferior deities, and whose intercession they begged as their mediators with God." This worship of the heavenly bodies is alluded to in the book of Job (xxxviii:31-33), and the names of certain constellations which were adored are given.

About the Kaaba was the famous idol Hobal, the tutelary deity of Mecca, supposed to have the power of granting rain, surrounded by 360 of smaller size, representing the saints and divinities, which could be invoked on each day of the year. Of the form of adoration paid to these idols little is known, but by analogy it may be assumed that the occasion of their pilgrimage would be connected with their domestic or family history, and chiefly the absorbing desire for offspring. There is a record of embassy sent to the Kaaba to implore for rain in a time of draught.

Solemn engagements were ratified before the celebrated "Black Stone."

Kaaba. Arab tradition has surrounded this shrine with a cloud of legendary story, and attributed its first building to Adam and Eve, who, after their expulsion from Paradise and devious wanderings, met at length in penitence and forgiveness near Mecca, and were allowed to build a temple in imitation of that in which they had offered their pure worship in the Garden of Eden. Destroyed by the Flood, an angel revealed its site to the forlorn Hagar and Ishmael perishing with thirst in the desert, and there, to their needs bubbled forth the waters of the well Zem Zem. The fountain attracts a neighboring tribe of Amalekites, who build near its waters the town of Mecca, and with them the youthful Ishmael and his mother find protection and rest. Here Ishmael was visited by his father Abraham, who, in obedience to Divine command, is about to offer him up on a neighboring hill, but some vicarious sacrifice is accepted, and they set about the work of rebuilding the Kaaba on its ancient site. To assist in this work the angel Gabriel brought them one of the stones of Paradise—the celebrated Black Stone—which rose and fell as the divinely aided masons progressed with the work. This "Heavenly Stone" was on completion of the work, inserted in an outer corner of the wall of the Kaaba and after varying fortunes is still devoutly kissed or touched on each of the seven circuits round the Temple. At first it was bright and translucent, but its present color is supposed to reflect, but, too truly, the salutations of sinful mortals.

On the death of Holeil, Cussai set about, with the support of the other Coreish families, to assert and defend the right of his family to the guardianship of the Kaaba and the government of Mecca. Together with the guardianship of the temple, he possessed himself of the chief religious dignities connected with the sacerdotal office. From the Beni Safa he obtained the "Ijaza" or the right of dismissing the assembled Arab tribes from Mina after the ceremonies of the Greater Pilgrimage; and after much carnage wrested from the Beni Khozaa the supremacy over the Hejaz. This took place about 440 A. D. Cussai gathered together and settled at Mecca many scattered families of the Coreish, enlarged the town, built near the Kaaba the "Council House," where political questions were discussed and social ceremonies solemnized, and whence the yearly caravans set forth; and finally succeeded in establishing himself Sheikh of Mecca and Governor of the country. The dignities of which he possessed himself were five in number, viz.: (1) "The Hyaba," which gave him the keys and control of the Kaaba. (2) "The Sicaya," and the "Rifada," or the prerogatives of providing drink and

food for the pilgrims. (3) "The Kiyada," the command of the troops in war. (4) "The Liwa," the right of affixing the banner to the staff and presenting it to the standard bearer. (5) "The Dar-ul-Nadwa," the presidency of the Hall of Council. "The religious observances customary at the time of Cussai were those prevailing when Mohammed arose, and the idols accepted, are there practiced with slight modifications to this day. The center of veneration was the Kaaba, to visit which, to kiss the Black Stone, and to make the seven circuits, was at all times regarded as a holy privilege (Muir, I, ccv).

Next was the Lesser Pilgrimage (Hajj-al Asghar) which, in addition to the above, included the right of running quickly to and fro seven times between the hills of Safa and Marwa close to the Kaaba. This ceremony had especial merit in the holy month Rajab. Lastly, the Greater Pilgrimage (Hajj-al Alsbar), involving all the above and the additional rite of pilgrimage to Arafat—an eminence of granite rocks, ten or twelve miles east of Mecca. This can be performed only in the holy month "Dzul Hijja." On the 8th the pilgrims start from Mecca, spend the 9th at Arafat, and on the same evening hurry back to a spot called Mosdalifa. Two or three succeeding days are spent at Mina, and the pilgrimage is concluded with the sacrifice of a victim.

The country around Mecca to a distance of several miles was called sacred (Haram) and during four months of the year, by general consent, wars and hostilities were laid aside, so that the pilgrims could travel unmolested from distant parts, and assuming the sacred garb (Ihram) perform the accustomed rites in peace and security.

But the question arises how the worship at Mecca came to be what it was at the time of Mohammed's birth. The worship was made up of two totally different elements, viz., pure idolatry, and in addition rites and observances which, by tradition, were associated with the story of living characters of the Old Testament, and the reality of that association riveted and certified by the names of spots in the neighborhood which could be seen and visited, and which were intimately connected with the ceremonies which were performed.

(A. D. 570) Abd-al-Mut-talib had betrothed his son Abdallah to a maiden of the house of Coreish, Amina, the daughter of Wahb, the son of Abd-Menaf, the son of Zolna, a brother of the famous Cussai, who, more than a hundred years before, had consolidated the fortunes of their house. Abdallah was the best beloved son of his father, a child of benediction, who being once in fulfillment of a vow devoted to death, like his storied ancestor, Ishmael, on the heights of Arafat, had, at the eleventh

hour, been saved from the sacrificial fire and given again to life. For Abd-al-Mu-Talib had promised, if the Almighty would give him ten sons, that one of them should be devoted; and it was only after the divining arrows had ten times been cast that the slaughter of one hundred camels before the idol God was permitted to redeem the victim and absolve the parent from his rash vow.

BIRTH OF MOHAMMED AND LIFE TO FORTIETH YEAR.

Brief was the wedded life of Abdallah and Amina. Shortly after the marriage her husband set out with the yearly caravan for Gaza, in South Syria, leaving pregnant the young wife who was destined to see him no more. It was their first and last parting, for on the return journey, Abdallah sickened and, being left with his grand maternal relatives at Medina, died and was buried there. For the support of his widow he left behind him no richer legacy than four camels, a flock of goats, and a slave girl named Baraka.

Under the rocks of the Abu-Cobeis, which rise eastward of Mecca, over the narrow valley, stood the house of Amina, the birthplace of her only son. At the time of the infant's birth, the aged Abd-al-Mut-talib was worshiping in the Kaaba, and, taking the child to the sacred shrine, like Simeon of old, he lifted him up in his arms and blessed God and gave thanks, saying that he was to be called "Mohammed," a name in not unfamiliar use before and at the time. But Amina had not long the comfort of her son's presence. It was then customary for the infants to be nurtured among the outlying Bedowin tribes. Moreover, grief is said to have dried up the fountain of her breast, and she was thus for a double reason, constrained to part with her son, who, amidst the valleys and hills which range southward of Tayif, with his nurse Halima, breathed the pure air of the desert. Here, too, he learned the purer speech of Arabia among the Beni-Saad, to which tribe his foster mother belonged, and for which he afterwards entertained the greatest affection and gratitude.

At the end of two years the infant was weaned and sent to visit his mother, but the latter, whilst charmed at his healthy looks and dreading the unwholesome air of Mecca, sent him back to his mountain home with his nurse, who had so faithfully watched over him. When approaching his fifth year he appears to have become subject to certain epileptic fits which alarmed his foster parents, as such attacks were attributed to the influence of evil spirits, and made them resolve to rid

themselves of their charge. So he was again taken to his mother, and the reason of the visit explained to her, and though persuaded to continue their guardianship for sometime longer, they finally restored him to Amina when he had reached his fifth year.

In his sixth year (A. D. 575) he paid a visit to Medina. There he saw the tomb of his father, and found youthful relatives of a companionable age. At Abwa, a spot half way from Medina to his native place, he had the misfortune to lose his sole remaining parent.

The faithful slave Baraka escorted him back to Mecca, and there in the house of his grandfather, the little orphan found for two years a happy home; and when Abd-al-Mut-talib died (A. D. 578) he consigned to his son Abu-Talib the charge of the boy. In the family of his uncle he was treated as a son, and faithfully, as we shall see, did the generous Abu-Talib, in adversity, and through evil and good report, fulfill the sacred trust imposed upon him.

Living thus in the house of his grandfather and uncle from his sixth year, the youthful mind of Mohammed cannot but have imbibed lasting and important impressions, from the domestic and social circumstances by which, at his susceptible age, he was surrounded. Abd-al-Mut-talib was the chief of Mecca, and fulfilled, as his father had done before him, the most important of the sacerdotal offices with the national worship. To him for food and help resorted the devout pilgrim from his distant home, and in his hands was the custody of the sacred well Zem Zem. We read, too, that with the other chiefs of his family in Mecca he was wont to spend some time beneath the shadow of the Kaaba, and that the youthful Mohammed was there his constant companion.

The multitude of camels bearing spices, the merchants of Aden and Hadhramaut, with their precious freights—the choice products of Yemen and of India—the bustle and tumult of the crowded streets, would excite the imagination with visions of those distant regions whence all the riches came, and arouse a desire to visit them. From this influence the youthful Mohammed did not escape. At his earnest entreaty his guardian Abu-Talib (who like most of the chiefs of his house engaged in mercantile adventures), permitted the youth, then in his twelfth year, to accompany him on the northward journey. On this, and on subsequent trading expeditions, indelible impressions must have been made upon his youthful mind. Now the daily march, the nightly halt, new scenes, the campfires, around which wild tales and legions of spectral beings haunting each vale and hill, and of ancient races swept away in

ages past, would naturally imprint themselves deeply on the imagination of the melancholy child.

During these journeys Mohammed must without doubt have come in contact with numerous Christians who, as we have before stated, were scattered over the region he visited; and it is not improbable that he may frequently have witnessed the ceremonies of their worship. The Christian Church in the East had been for a long time convulsed by theological controversies. Bitter disputes for centuries over the great mysteries of the faith had ended in the production of a number of sects. There were the Arians who denied the essential quality of the three persons of the God-head, the Sabellians, who reduced these persons to three relations, and the Eutychians, who believed in the fusion of the God-head and the manhood of Christ into one nature. There were the Jacobites, adherents of the Monophysite heresy, the Nazaraeans, and the Ebionites, numerous in Arabia, the Marianites, who made the Virgin Mother the third person in the Trinity; the Collyridians, who made Mary their God, and worshiped her as such, and "other sects there were, of many denominations, within the borders of Arabia, which took refuge there from the proscription of the imperial edicts" (Sale, p. 35). We learn, too, that the worship of saints and images had there arrived at a very high pitch and that many other superstitions largely prevailed.

In Syria, Mohammed would see the Christian religion the ruling national faith, in full vigor, with its scenic ritual, its crosses, pictures, vestments, processions and regularly recurring services; and these observances he would, doubtless, compare with that gross idolatry, in the practice of which he had grown up to years of manhood. Still, those who called themselves by the name of the Savior were numerous in Arabia, in Syria, at Bostra, and at Hira, and though he must have had full and ample opportunity of learning the truth of the things which they believed, nothing is more remarkable than the gross ignorance of some of the leading features of Christianity, which notwithstanding all the means of information which, at any rate during his residence at Medina, he possessed, is displayed by Mohammed. In the account of his first journey, in his twelfth year, miraculous signs crowd upon us, and the visible protection of Heaven accompanies the youthful prophet. At one time the wings of his guardian angel shield him from the noonday heat; at another, the withered trees of the desert are clothed in living green, to afford shelter to the chosen of Heaven. At Bostra, a city lying eastward of the Jordan, and chiefly inhabited by Nestorian Christians, where

the caravans halted the prophetic light, which shone in his face, and the seal of prophecy between his shoulders, are seen and recognized by a monk of a neighboring convent. By him the youth is hospitably entertained and instructed in the true faith of the living God; but especially and thus early is there sown in his heart a deep rooted abhorrence of that idolatry in which he had hitherto been educated. This Nestorian monk is variously called Bahira Sergius.

And so the life of Mohammed ran on. When he had reached his twenty-fifth year, on the recommendation of Abu Talib, he entered the service of Khadija, a rich widow of Mecca. She was of the house of Coreish, the daughter of Khurveilid, who was the son of Asad, the son of Abd-al-Ozza, the son of Cussai. With Musara, her servant, he was placed in charge of the widow's merchandise; and accompanying the yearly caravan to the north, by judicious barter with the Syrian merchants of Bostra, Aleppo and Damascus, succeeded in doubling Khadija's venture. From Man-al-Tzahran, the last halting place on the return journey before Mecca, he was sent forward to announce to his thrifty and expectant mistress the success of their journey. The widow was charmed with the noble features of the ingenious youth, and her heart was touched with a soft and irresistible feeling. The negotiations and advances which her love and modesty set on foot soon brought about the union she desired. The home of Mohammed and Khadija was a bright and happy one, and their marriage fortunate and fruitful. Two sons and four daughters were its issue. Their eldest son was Casim, who died at the age of two years; then followed (in what precise order is unknown) four daughters—Zeinab, Rockeya, Om Kolthum, and Fatima, and lastly a son, generally known by the name of Abdallah, who died in infancy.

The wealth of Khadija raised Mohammed to a level with the other chiefs of his house and relieved him from the shepherd's crook and from his duties among the camel-drivers of Mecca. The love of Khadija, who had at first been attracted by his noble and pleasing exterior, increased daily at the recognition of the sterling qualities which her partial heart was ready to discover in the husband of her choice.

In all his troubles, and amid all his mental doubts and conflicts, he had one tender and affectionate bosom into which he could pour his griefs, and to which he could in latter years, confide the story of the ecstatic visions, which in the solitary cave, or on the arid uplands, haunted his day dreams and his nightly vigils. For the heart of Mohammed did safely trust her, and Khadija yielded to him her faith, and

when the world called him impostor and cheat, she was the first to acknowledge him to be indeed the Apostle of God.

From the knowledge thus gained by actual intercourse with those who had been instructed, however imperfectly in a better faith: from the general spirit of inquiry which is said to have prevailed at the time; from what he himself had seen and learnt of the Christian and Jewish worship, and from dim traditions of the purer faith of their ancestor Abraham, he gradually became sensible how much such pure adoration was at variance with the gross and degrading idolatry which prevailed in Arabia. With a brooding anxiety for something that would answer the secret longings of his soul he began to withdraw himself from the busy scenes of the city to the barren hills, whose desolate solitudes were congenial to his meditative and melancholy nature.

We read that often with his faithful wife he repaired to the cave of Hira for meditation and prayer, and that his long and anxious vigils and nightly wanderings were followed by ecstasies, and trances, and convulsive fits long continued, which alarmed his wife, but in which "the faithful" see the beginning of the working of the Spirit of God, and the throes of a mind burdened with a revelation more than human. His tendency to epileptic attacks, and his long vigils, sufficiently account for these phenomena. To the faithful, however, they constituted the ordeal through which he had to pass before he could be made the means of revealing the message of Heaven.

Luther looked upon him as a devil and the first born child of "Satan." That Mohammed was inspired by Satan because he did not explain what sin is, and, sheweth not the reason of human misery. "Wicked impostor," "dastardly liar," etc., a wilful and intentional deceiver from first to last, who, for the purpose of raising himself to supreme power invented the wicked imposture which he palmed with so much success on the world. He is accused in prosecution of his design, of having abandoned a licentious course of life, and of having affected that of an Eremite, in order to gain "a reputation for sanctity before he set up for prophet."

It was the angel Gabriel who held in his hand a silken cloth covered with writing and bid Mohammed read; but he replied, that he could not. Then the angel, repeating part of the ninety-sixth sura, spoke as follows: "Read, in the name of the Lord, who hath created all things. Read, by the most beneficent Lord, who taught the use of the pen; who teacheth man that which he knoweth not." And then the angel left him, and the words were as though they were engraved on his heart.

Such was the first appearance to him of the heavenly messenger, and the first intimation of the Divine will.

After a sufficient "intermission" the voice returned, and the angel, from a throne between heaven and earth, thus addressed him: "Oh, Mohammed! thou art the Apostle of God and I am Gabriel." This intimation strengthened his heart, allayed his fears, and at length, persuaded of his divine appointment, he went to announce the glad tidings to Khadja.

Zeid, his adopted son, embraces the faith and to these were added the names of two others, his adopted son Ali and Abu Bekr, both afterwards Caliphs, and both reckoned amongst the earliest believers. Ali was the son of Abu Talib, and cousin of the prophet, but nearly thirty years his junior. Abu Talib, however, had fallen on evil days, and when the burden of a numerous family pressed too heavily upon him, his former kindness to Mohammed was gratefully remembered, who, being then in affluent circumstances, took upon himself the charge of Ali, adopted him in place of his own lost Casim, and they afterwards felt towards each other the mutual attachment of parent and child. At the time when Mohammed assumed the prophetic character, Ali was about fourteen years of age, but with the permission of Abu Talib grew up in the faith of his adopted father.

By the influence of Abu Bekr five new converts were added to Islam; Saad, a nephew of Amina; Zobier, a nephew of Khadija; Talha, afterwards a valiant warrior of the faith; Othmanibu-Affan, subsequently Caliph, and Abd-al-Rahman, the son of Awf, whose four companions, on their first visit to the prophet, embraced the new doctrine. Others were gradually added to the little band of the faithful. Of these may be mentioned Said-ibu-Zeid, then a boy, and his wife Fatima, sister of Zeid-ibu-Khattab, and of the famous Omar, afterwards Caliph. In all, it may be assumed that in the first three or four years a small group of thirty or forty converts were the fruits of the secret preaching and private solicitation of the prophet.

And so believers were added until they reached about fifty, among whom are numbered many who were in menial or servile positions at Mecca.

Among the chief opponents of Mohammed and his doctrines, were, as mentioned above, Walid and Abu Lahat, his uncle; to these may be added Abu Sofian, the son of Harb, the grandson of Omeya, and great grandson of Abd Shams. He was a man of great wealth, and one of the most influential men of Mecca. Abu Jahl, a Coreishite, descended from

Yokdha, uncle of Cussai, was also a bitter and abusive opponent of the new doctrines.

The Koran, or inspired book of the Moslems, consists of one hundred and fourteen chapters or Suras which vary much in length, some containing only a few lines, whilst the longest (the second) has as many as two hundred and eight-six verses. It is made of those revelations which Mohammed professed from time to time to have received direct from God, which he repeated to those about him, and of which, according to strict Mohammedan doctrine, every word is of divine command. It is also by the Moslems considered the fountain head of all science, of all knowledge, and all law. When made known, the different chapters,



MOHAMMED, THE FOUNDER OF ISLAM.

or parts of chapters—for it was seldom that an entire one was revealed at once—were by his followers committed to memory, or written down on palm leaves, white stones, pieces of leather, shoulder blades of the sheep and camel; and these in later years were put into a chest in the prophet's house, and subsequently came into the keeping of Haphsa, one of his wives. Copies of the Suras, as they appeared, were, it seems, made for the private devotions of his followers. No complete copy of the several revelations which made up the present Koran, appears to have existed during the lifetime of Mohammed; but during the caliphate of Abu Bekr, his successor, and at the suggestion of Omar, a copy was written

out by the prophet's secretary, Zeid-ibu-Thabit. The copy made by Zeid was retained by Omar during his caliphate, and by him made over to his successor Othman.

Hence some of the Mohammedans deny that the Koran was the composition of their prophet, and assert that it is eternal and uncreated, and of the essence of God Himself. Others refuse to detract from the honor of God by making anything co-equal with or not created by Him, though they, too, are unanimous in their belief that Mohammed was merely the medium of conveying God's will to men, and that His words, therefore, are the words of the Almighty, who speaks in every sentence. The Unitarian doctrine is asserted in the 112th Sura, which is as follows: (Title, "The Declaration of God's Unity.")—"In the name of the most merciful God. Say. God is one God, the eternal God; He begetteth not, neither is He begotten, and there is not anyone like unto Him." This chapter is held in particular veneration by the Mohammedans and is declared by a tradition of their prophet to be equal in value to a third part of the whole Koran.

Of the angelic beings who surround the throne of God there are four of the highest dignity and power: Gabriel, the Angel of Revelation, who communicated the Koran to Mohammed, and is said therein to have been sent by God to the Virgin Mary, to promise her "a Holy Son." Michael, "the Friend of the Jews," mentioned in conjunction with Gabriel as one of those, enmity against whom involves enmity against God Himself. Azrael, called "the Angel of Death," who separates men's souls and bodies, and with his assistants either "tears them asunder with violence, or draws them apart with gentleness." Israfil, whose business it will be to sound the two trumpets at the last day.

The devil, named Eblis in the Koran, was once one of the arch-angels in heaven, and was called Azazil, but by disobedience fell, under circumstances thus related: "And we created Adam, and said to the angels, "Worship Adam," and they all worshiped him except Eblis, who refused, and said, "I am more excellent than he; thou hast created me of fire and hast created him of clay." For this God drove him down from Paradise, and, being respited till the day of judgment, his business is to "tempt man to disobedience on the earth," but he has no power over God's servants but only over those "who shall be seduced." On Friday, the day of public assembly, the same prayers are used, led by some Imam (antistes) who holds office at the mosque, for there is no order of men set apart for that purpose; and he usually reads, in addition some set address (Khutbah), or preaches to those assembled.

Rosaries, consisting of ninety-nine beads (the number of the names of Allah) are frequently seen in the hands of the most zealous Moslems, and are used to count the ejaculatory prayers: such as "Praise be to God;" "God is most great," etc., which are directed to be repeated a certain number of times.

Women are taught that it is better for them to pray at home; they are absolutely excluded from some mosques and are seldom seen in the others at the ordinary times of prayer. They join, however, in the festival of the Grohanam, particularly on the tenth day, and they accompany their husbands on the pilgrimage to Mecca.

It was at this time Mohammed suffered the loss, by death, of two of his nearest and best friends—his wife Khadija (A.D. 619) and his faithful uncle, the aged Abu Talib (A.D. 620).

At this critical period, because he found it unsafe to remain in Mecca, or because he trusted that his message would find more acceptance elsewhere, Mohammed, accompanied by his faithful freedman, Zeid, set off to Tair, a strongly fortified town inhabited by the Beni Thackif, situated some seventy miles to the east of Mecca.

There is something very touching in the view of the solitary wanderers as they set forth in faith and devotion. On they toiled, across sandy wastes, over burning rocks and barren hills, till they reached the heights of the Jebel Kora, where gardens, palm trees, vineyards and "fruits of plenty spread on every hand," made a welcome and refreshing contrast to the dreary wilderness through which they had passed and cheered the visionary seer and his faithful comrade. And so they descended into the valley of Tayif, which town at that time and long after was one of the great strongholds of idolatry. There a stone image, called "Al Lat," usually adorned with costly vestments and precious stones, was an object of worship and profound veneration and was esteemed to be one of the daughters of God. Here for ten days Mohammed preached to unwilling ears, and met with nothing but opposition and scorn from the chief men, which soon spread to the populace. At last, with Zeid, he was driven out of the town and maltreated and wounded, had to make for the foothills, where he hoped to find shelter among the vineyards and to escape the pursuit of the infuriated rabble.

Driven thus forth from the city and worn out, they sat down under a vine in a garden belonging to two youths of the hostile Coreish, who had noticed the fugitives forlorn plight, and touched by their sufferings sent them a dish of grapes. Refreshed by the welcome present, Mohammed set forth on his journey, and half way to Mecca rested in the

valley of Nakhla, where, as we have seen, the Genii heard him at night reading the Koran and were converted. After a few days' rest at this place he returned to Mecca, wearied indeed and disappointed, but still strong in the belief of his divine mission, Mohammed now found himself free from a personal molestation, under the protection of Mutin, a chief of the blood of Abd Shams. His unsuccessful mission to Tayif, which became known to the hostile faction, procured for him a season of contemptuous toleration, more bitter perhaps, to his lofty soul than active opposition.

At this time (A. D. 620) he entered into a double matrimonial alliance, taking to wife Sawda, the widow of one of his converts of the Coreish, and being betrothed to Ayesha—the daughter of his bosom friend Abu Bekr—then only seven years of age.

It is also believed by some writers that the Jewish hopes of a Messiah had penetrated to their Arab neighbors and had awakened in them torn as they were by intestine feuds, a yearning for a deliverer so that they were ready to accept the one who came to them of Arab blood, of the sacerdotal caste, and who seemed likely to fulfill their highest hopes.

However this may be, it is certain that Mohammed's eloquent teaching found more congenial soil among them and so they joyfully acknowledged his mission and made profession of "the faith." To his new disciples he poured out the story of the difficulties and dangers of his position at Mecca and inquired whether they could protect him at Medina. They explained that their city was rent by opposing factions, that they could therefore not make him the promise he desired, but at the next annual pilgrimage they would come and give him their answer.

And so they returned home and spread his doctrine, and that with such success that "there remained hardly a family in Medina that mention was not made of the Prophet." It would even appear that the Jews favored him, inasmuch as he had acknowledged the validity of their Scriptures, and taught some doctrines which they loved. Thus, from a variety of causes Islam secretly and openly took deep root and spread in Medina.

Faithful to their promise, twelve of the new converts returned at the annual pilgrimage and formally acknowledged him as their prophet, and plighted him their faith, "agreeing to acknowledge but one God, to act morally and justly, not to kill their children, and to obey the Prophet in all things lawful." Such was the first pledge of Acaba, agreed to in April, A. D. 621. And so they returned to their native home and the faith continued to spread in Medina, chiefly through the preaching of

Murab-ibu-Ormir, a young and ardent Moslem who had been sent thither by Mohammed at the request of the inhabitants. Their idols were thrown aside, many even of the hostile factions of the Aws and the Khazraj joined in the common devotions, and thus wonderfully was a purer theistic faith substituted for the old superstitions of the Arab population.

External events, too, favored the fortunes of Islam. For many years the victorious arms of the Persian Chosroes had humbled the Christian princes of the East, but in A. D. 621 an important and decisive victory gained by the Emperor Heraclius, rolled back the tide of invasion from the shores of Bosphorus, and the Cross triumphed over the fire-worship of the Magian invaders. This was at the same time a triumph for the theistic faith of Mohammed and seemed in its mystical meaning to prefigure the downfall of Arabia's idolatrous rites, for in it true believers saw the sure accomplishments of a prophecy which their leader had uttered, thus: "The Greeks have been overcome by the Persians, but after their defeat they shall overcome the others in turn within a few years." "Write, to God belongeth the disposal of this matter, and on that day shall the believers rejoice in the success granted by God."

In the spring of the next year, during the holy months, there assembled at the national shrine at Mecca the usual crowd of busy devotees, but amidst the throng one group alone of about seventy persons need claim our regard. There are the new disciples from Medina, come to tell the prophet of their welfare, that the truth had found a ready reception, and that they were prepared to offer him a resting place in their midst, and to conduct him from the idolatrous city.

Towards the close of the ceremonies the ambassadors assembled secretly at the hill of Acaba, "a secluded glen" northward of Mecca, where, in order to escape the notice of the hostile Coreish, it had been arranged they were to meet the prophet, and formally pledge him their word. Before midnight Mohammed repaired to the place, accompanied by Al-Abbas, who (though he had not openly declared for the new faith) loved his nephew and was anxious that his decision at this crisis should be wise and prudent. He therefore urged on the men of Medina not to raise hopes which they could not fulfill, nor to promise a protection which they might prove unable to afford. They replied that they were able and fully determined to secure his safety with their lives and fortunes; nay more, to take him as their prophet and their master. Such was the "second pledge of Acaba" which took place in the March of A.

D. 622. The protection thus offered and accepted, gained for the believers of Medina the title of "Ansar," or Auxiliaries.

Some vague accounts of the midnight meeting, and of the important pact entered into between Mohammed and the men of Medina as well as rumors of an early emigration of the Moslems from Mecca, reached the ears of the Coreish, and roused them to a renewal of such severities and persecutions, including, in some cases, imprisonment, as hastened the departure of the believers to the city where they were assured of a friendly reception. By permission of the prophet the emigration began, and within two months—with the exception of Mohammed and Abu Bekr and their households and those who were forcibly detained in slavery—all had met with the cordial welcome and hospitality of their brethren at Medina.

Passing the southern suburb of Mecca in the dusk of evening, they escaped to a cave on Mount Thaur, a lofty hill some six miles to the southeast. There they remained concealed for three days, till the search was somewhat relaxed. Food was conveyed to them at night by Abdallah and Asma, the children of Abu Bekr, and they had a plentiful supply of milk brought them by a faithful shepherd. There is perhaps no incident in the life of the prophet which more nearly touches the sublime, which sets his courage, his calm, unwavering trust in God in a more exalted light than the story of this cave on Mount Thaur.

Two camels had been provided by Abu Bekr for their northern journey, and on the fourth day, leaving their place of retreat, they struck off westward toward the Red Sea, passed Bir-Osfan and Codred, and on the eighth day reached the rocky ridge whence the traveler looks down on the rich valley in which Medina lies. Their eyes, wearied with journeying under a meridian sun through barren and thirsty defiles, must have been refreshed at the sight which opened before them. They would look down on green fields, orchards and palm groves, a scene to them of quiet, though of infinite beauty and repose. To the right the summit of Jebel Ayr; northward, beyond the valley, the granite mountain of Ohod, where afterwards the sword of Islam failed in the hand that wielded it, away to the south and east, till lost in the horizon, the plateau of Najid, and below the peaceful suburb of Kaaba, nestling amid its palm groves.

Thither the travelers wended their way and, welcomed by the greeting of the exiles who had preceded them, and by the smiles and gratulations of the new converts, soon after alighted in Medina. Such was the celebrated "Hijira, or Flight of Mohammed from Mecca to Medina,

which the Mohammedan world computes its era. He fled from the cave of Thaur on the 20th and arrived at Medina on the 28th of June A. D. 622. Within a few weeks the members of the families and Abu Bekr, who had remained behind at Mecca, set out leisurely and without molestation, to join the rest of the fugitives at Medina.

THE STORY OF THE PROPHET'S FORTUNES AT MEDINA.

He remained four days at Coba, and having satisfied himself that the general enthusiasm and the curiosity to see the man whose name was so great in Arabia had lulled the active passions of contending factions, he made his almost triumphal entry into Medina. Seated on his camel, he allowed the animal unchecked to select the spot for his future residence. The place thus chosen was a piece of waste ground within the eastern limits of the city, and near the house of one Abu Ayub, under whose roof he resided for seven months. His table was amply supplied by the voluntary offerings of the Faithful. The work of erecting a mosque and suitable dwellings was the first business of the prophet and his followers. The ground, which he bought, was cleared and leveled, and a temple some hundred cubits square arose on the site where now stands the large and beautiful mosque which bears his name.

Round the temple rose in process of time apartments for his wives as they were gradually added. At first two only were built, one for Sawda, and a second for Ayesha, then in her tenth year, who for the consummation of her nuptials took possession, with unostentatious pomp, of that chamber which was destined to be the burial place of her husband. Regular services were commenced, Mohammed or some vicar appointed by him leading the daily public prayers; whilst on Friday, at the midday office, all the Faithful were expected to be present. His marriage with Ayesha took place in the winter of A. D. 622-623.

With the Jews, on his first arrival, he made a treaty of alliance, by which the free exercise of their worship, and the possession of their rights and property was guaranteed; but it soon became apparent that the two sects could not exist harmoniously side by side. Mohammed's conduct in his dealings with the rival religionists is very instructive. In his earlier inspirations he had spoken of them as the chosen of heaven, and their books as having divine authority, and had, as we have seen, heaped together facts drawn from their second canon to illustrate the truth of his mission. He had acknowledged that a strict compliance with the Mosaic ritual was compatible with future salvation; he had fixed upon their holy place at Jerusalem as the Kibla of his faith, and in

many ways sought to conciliate them and gain their weighty testimony to the truth of his claims; but all had been in vain; he found that they disbelieved his assertions, mocked at his revelations, and gave out that in their prophetic books no authority for his pretensions was to be found.

Mohammed was not without resource. He employed his old weapons against them; accused them of rejecting their Messiah; asserted that they systematically concealed all the passages foretelling his appearance; and that on them, as on their fathers, who had rejected the preaching of Noah and of Abraham, was fallen a thick darkness,—eyes that would not see, ears that would not hear the latest message of Heaven delivered by his lips. To embittered feelings succeeded menacing words; and the Jews of Medina soon felt the power and hostility of the prophet's arm.

In November, 623, an expedition of eight of the "Fugitives" was sent to lie in wait in the valley of Nakhla, and within one of the four sacred months surprised a Meccan convoy. One man was killed, two of the Coreish taken prisoners, and the camels with their loads carried off to Medina. "This was the first booty the Mussulmans obtained, the first captives they seized, the first life they took," and though the attack had been made in the holy month Rajab, which even the Pagan Arabs respected, a convenient revelation justified the supposed desecration and established that to kill the unbelievers is less grievous than idolatry, and to war in the sacred months than to obstruct the way to the holy temple.

In January, 624, on the return journey of the Meccan caravan from Syria, Mahomet determined to attempt its capture, and for this purpose set out from Medina with 305 of the "Fugitives" and "Ansar," and encamped by the fountains. Though Abu-Sofian succeeded by forced marches in placing his convoy beyond danger, it was settled that a body of troops, numbering about 950, which, under Abu-Jahl had been sent from Mecca to his assistance, should advance and measure swords with the Moslems. The battle began with a series of single combats in which Hamza—the Lion of God—Ali and Obeids encountered and slew Otba, Walid and Shuiba. The engagement then became general, "the army of the Faithful was borne forward by an enthusiasm which the Coreish were unable to withstand," their line, notwithstanding their superior number, began to waver, and the retreat quickly became an ignominious flight. Forty-nine of the Meccans perished and an equal number were taken prisoners; on the side of Mahomet fourteen fell.

On his return to Medina, Mohammed found his position much strengthened, and he assumed a dictatorial tone which demanded unhesitating obedience.

In his domestic relations Mohammed had to mourn the death of his daughter, Rockeya. During the winter months he married his fourth wife, Haphsa, the daughter of Omar, and in January, A. D. 625, was born his grandson Hasan, the son of Fatima and Ali.

During the year 625 various expeditions were sent abroad to propagate the faith and to check hostile movements among neighboring tribes, and in these murder and treachery play an important part. From certain political complications Mohammed continued, without any adequate reason, to pick a quarrel with the Jewish tribe of the Beni Nadhir, whose stronghold, Zohara, lay a few miles to the south of Medina. Refusing to listen to any explanation, he bid them, in the name of the Lord, go to listen to any explanation, he bade them, in the name of the Lord, go stern mandate and give up their houses and lands, which were forthwith divided among the "Fugitives." The Koran contains a song of praise to God, in which the Prophet records his thankfulness for having been enabled successfully to accomplish the spoliation and banishment of this unoffending people.

In December, 625, he married his fifth wife, Zeinab, daughter of Khozeima, whose husband had fallen at Badr. In January, 626, a sixth, Om-Salma, widow of one of the heroes of Ohod, and six months later (June) Zeinab-biut-Jehsh, the divorced wife of his adopted son, Zeid. On a certain day, Mohammed, entering unexpectedly the house of Zeid, had a momentary glimpse of the charms of his beautiful wife, and uttered a cry of passionate admiration. The circumstance was reported, and the disciple, by an immediate divorce, enabled the prophet to add a new bride to his harem.

By these marriages—for he had then six living wives—the legal number allowed to the Faithful, had been overstepped, and, moreover, his alliance with the wife of his adopted son was considered highly improper, if not incestuous. But Mohammed had an easy and effectual method of silencing present scandal and avoiding further complication by an additional Sura to the Koran; thus: O Prophet, we have allowed thee wives—and also the slaves which thy right had possesseth—and any other believing woman, if she give herself, and the Prophet desireth to take her to wife. This is a peculiar privilege granted thee above the rest of the believers." (Sura xxxiii:49-51). It is impossible to avoid wondering at the strange credulity of his followers, who, with seemingly

undiminished faith, allowed him the aid of inspiration as a pander to his personal predilections.

Regarding the fair Zeinab, it was laid down that she was joined to the Prophet by the will of heaven, to show that believers commit no sin in "marrying the wives of their adopted sons."

An expedition (December, 626) to the wells of Muraisi, north of Jiddah, on the seashore, resulted in the defeat of the Beni-Mustalick and the capture of a large number of persons. Among the captives was Jurveira, the beautiful daughter of the chief, who, on a question of her ransom, appealed to the Prophet, was viewed with eyes of desire, and, after embracing the faith became his eighth wife.

The expedition is memorable for the adventure which, for a time, compromised the reputation of Ayesha. By accident she was left behind on the return journey to Medina. On the arrival of the convoy she was found absent from her litter, but soon after appeared seated on the camel of one Safwan. Scandal was soon busy in putting the worst construction on her conduct. The Prophet was distressed at the misadventure which had befallen his best beloved wife and for a month forsook her society; after which a revelation established her innocence, and restored her to his arms. The circumstance gave rise to the Moslem law regarding adultery, which necessitates the production of four witnesses to substantiate the charge against "women of reputation" and further directs that they who make a false accusation of this kind are to be beaten with four score stripes. If convicted, the Koran lays down that wives "are to be imprisoned in a separate apartment until death release them." By the Sunnah, the punishment, according to a supposed abrogated passage, was directed to be death by stoning. In Egypt, the usual punishment of the offense is drowning. The legislation of the Koran in this particular, and as regards murder, theft, mutilation, etc., owing to its cruelty, inconsistency and inadequacy, has, in many particulars, been neglected, if not altogether set aside, in the more advanced countries where Islam prevails. Fornication is forbidden, is declared to be wickedness and an evil way, and is to be punished in either sex by 100 stripes. Marriage with a harlot is forbidden to true believers. But, however salutary Mohammed may have considered these regulations, the almost unlimited license in marriage and divorce enables offenders to set them at defiance.

The opening of the year 627 (March) saw the Prophet threatened with a formidable danger, had engaged a number of Bedowin tribes to assist him in making a united attack on the rising power and had ad-

vanced on Medina with some ten thousand men. The Moslems entrenched and fortified their city, and were content to repel the attack from behind their walls.

On the arrival of the Confederates they had found means to win over the Beni-Couitza, a Jewish tribe, whose possessions lay exposed to attack and who had indeed entered into terms of alliance with Mohammed, but whose compact with him "was of a weak and precarious nature." Though their defection, which amounted to little more than neutrality, at such a critical moment might have warranted Mohammed in expelling them from their possessions it by no means justified the slaughter which followed. On the retreat of Abu Sofian they were besieged, reduced to extremity and had to surrender at discretion. Their fate was left to the decision of a chief of the Beni Aws, and by him the men were adjudged to death, and the women and children to slavery. In companies of five or six, the horror-stricken Jews, to the number of some 800, were led out and in Mohammed's presence, butchered in cold blood.

Yet in the Koran this accursed slaughter is applauded, attributed to divine interposition, and pronounced consonant with the love and compassion of the All-Merciful. Muir justly remarks that "the butchery of the Couitza leaves a dark stain of infamy on the character of Mohammed. Among the captives was a Jewess (Rihana) whose charms had caught his eye. Refusing the position of a wife, she became his slave and concubine on his return from the spot where he had just witnessed the bleeding corpse of her husband, and the destruction of all her male relatives.

I pass over the remaining events of the year (A. D. 627) which are a repetition of the usual expeditions for plunder, for dispersing robber bands, or for repelling the encroachments of other tribes for pasturage. During their time we know assassinations were deliberately planned by Mohammed, and the perpetrators blessed and rewarded, and we also meet with instances at this period of the barbarous mutilation of captives. On this head the Koran directs "that the enemies of God and of his Apostle shall be slain, or crucified, or have their hands and feet cut off, or be banished from the land." Theft is to be punished thus: "If a man or a woman steal, cut off their hands." The law of "life for life, eye for eye," and that wounds are to be punished with the like is retained in full force. Thus, then, we have the Jewish law of retaliation abolished by the Christian dispensation—revived in the Koran, and express sanction given to the barbarous practice of mutilation. The recurrence of the holy month, Dzul Caada, of the next year (February, 628) recalled to the mind of Mohammed and his followers thoughts of the customary pilgrimage

and of their homes at Mecca, from which they had been excluded for six years.

At about this period (A. D. 628) Mohammed sent embassies to certain foreign sovereigns, inviting them and their subjects to embrace Islam. It may be well to consider the political condition at the time of the countries bordering on Arabia.

On the arrival of the envoys, Muckonckas, the Roman governor of Egypt, treated them with honor, and sent as presents to the Prophet a white mule and two Coptic girls. Being sisters, only one (according to the Moslem law) was lawful to him, so he selected Mary, whose fair features and curling hair captivated the heart of Mohammed, and she became his concubine.

In the autumn of the year (A. D., 628) he set on foot an expedition against Kheibar, a town 100 miles to the north of Medina, inhabited chiefly by Jews, whose wealth and rich domains promised an abundant harvest of plunder. One by one their fortified villages fell into his hands, and driven at last to extremities they were obliged to give up their citadel. Camuss, Kinana, their chief, was tortured to disclose his wealth, and then beheaded, and the dark suspicion rests upon the Prophet, that the well-known beauty of Safia, Kinana's recently married wife, was the secret cause of her husband's execution. Immediately after his death she was summoned to the Prophet's presence, who "cast his mantle round her," and she became his ninth wife.

The advent of the holy month, Dzul Caada, of the next year (February, 629) was eagerly expected by Mohammed and his followers, for then, according to the terms of the truce of Hodeibia, they might, without molestation, visit the holy city and spend three days in the performance of the accustomed rites.

Eagerly did he press forward to the Kaaba, touched with his staff the Black Stone, seven times made the circuit of the holy house, seven times journeyed between Safa and Marwa, sacrificed the victims and fulfilled all the ceremonies of the lesser pilgrimage.

While at Mecca he negotiated an alliance with Meinruna, his eleventh and last wife. His marriage gained him two most important converts—Khalid, the "Sword of God," who before this had turned the tide of battle at Ohod; and Amru, destined afterwards to carry to foreign lands the victorious standards of Islam.

The services of these two important converts were quickly utilized. An envoy of Mohammed to the Christian Prince of Bostia, in Syria, having been slain by the chief of Muta, a village to the southeast of the Dead

Sea, a force of 3,000 men under his adopted son Zeid, was sent (September, A. D. 629) to exact retribution and to call the offending tribe to the faith. The result was their disastrous defeat and repulse. Zeid and Jafar, a brother of Ali, fell defending the white banner of the Prophet. Mohammed felt deeply the loss of Zeid and Jafar, and exhibited the tenderest sympathy for their widows and orphans.

On the 1st of January, 630, Mohammed's march commenced, and after eight days through unfrequented roads and defiles, the army, swelled to the number of 10,000 men, halted and lighted their camp-fires on the heights of Man-al-Tzahran, a day's march from the sacred city.

The Moslems made their entry from four different quarters and the prophet entered the city repeating verses of the Koran. Having approached the Kaaba he touched the Black Stone and made the seven prescribed circuits. The custody of the key (Hijaba) he continued in the family of Othman a descendant of Abd-al Derr, and the cup of the well in that of Abbas in whose family it remains to this day. Without delay, orders went forth to sweep away all the idolatrous relics from the holy house, and Hobal and its fellows were thrown down and destroyed.

Parties were sent out to destroy the idols around; and in the valley of Nakhla, the grave of Al Ozza and its weird priestess were destroyed by Khalid.

On his return from the conquest of Mecca, Mohammed, then in his 60th year, was gladdened by the birth of a son by his concubine, Mary the Copt.

The conquest of Mecca was followed by the gradual submission of Arabia and the acknowledgment of the spiritual and temporal supremacy of the prophet throughout the entire Peninsula.

March, 631, Mohammed issued an important command, the crowning stone of the system he had raised, which shows at once the power he wielded and the strong hold his doctrines had already taken throughout Arabia. Refusing to be present himself during the ceremonies of the pilgrimage, he commissioned Ali to announce to the assembled multitudes in the valley of Mina, that at the expiration of the four sacred months the prophet would hold himself absolved from every obligation or league with idolaters, that after that year no unbeliever would be allowed to perform the pilgrimage, or to visit the holy places; and further, he gave direction that either within or without the sacred territory war was to be waged with them, that they were to be killed, be-

sieged and laid in wait for "wheresoever found." He ordains, however, that if they repent and pay the legal alms they are to be dismissed freely, but as regards "those unto whom the Scriptures have been delivered (Jews and Christians, etc.) they are to be fought against until they pay tribute by right of subjection, and are reduced low."

About the middle of the year (A. D. 631) a heavy grief fell upon Mohammed in the death of his little son Ibrahim, then about 15 months old. He fondly trusted that his child might be destined to transmit his name to posterity; but now these hopes were frustrated, and with a broken heart he followed the beloved remains to the cemetery of El Bakia. No spot more sacred than this is visited by the devout pilgrims to Medina. There lie, with the exception of Khadija, all the prophet's wives, the "Mothers of the Faithful" as they one by one passed away. There, in his untimely grave, lies Othman, the third Caliph; and there is seen the sepulchre of Abbas, the ancestor of those mighty princes who, on the ruin of the house of Omeya, held high state in Baghdad. There are the tombs of Halima, the prophet's nurse, of three of his daughters, and of the murdered Hasan, his grandson, and there are interred many of the pious dead who are accounted martyrs, princes, and imams in the calendar of Islam. In this ground, then, the little Ibrahim found his last resting place.

On the return of the sacred month (March, A. D. 632) Mohammed accompanied by all his wives, selected his victims, assumed the pilgrim garb, and set out on what is called "The Valedictory Pilgrimage" to the holy place, from which every trace of the old superstitions had been removed, and which, in accordance with his orders for the previous years, no idolator was to visit. Approaching the Kaaba by the gate of the Beni Sheyba, he carefully performed all the ceremonies of the "Omra" or "Lesser Pilgrimage," and then proceeded to consummate those of the greater. On the 8th of the holy month Dzul-Hyja, he rode to the Wadi Mina, some three miles east of Mecca, and rested there for the night. Next day, passing Mosdalifa, the midway station, he reached, in the evening, the valley in which stands the granite hill of the Arrarat. From the summit he spoke to the pilgrims regarding its sacred precincts, announced to them the perfecting of their religion, offered up the prescribed prayers and hurried back to Mosdalifa for the night. On the 10th, proceeding to Mina, he cast the accustomed stones, slew the victims brought for sacrifice, had his head shaved and his nails pared, ordering the hair, etc., to be burnt and the ceremonies ended, laid aside the pilgrim garb. At Mina, during his three days' stay he preached to

the pilgrims, called them to witness that he had faithfully fulfilled his mission, and urged them not to depart from the exact observances of the religion which he had appointed. Returning to Mecca, he again went through the ceremonies of the Omra, made the circuit of the temple, drank of the well Zem Zem, prayed in the Kaaba, and thus rigorously having performed all the ceremonies that his example might serve as a model for all succeeding time, he returned to Medina.

It was about the end of May (A. D. 632) that he was attacked with a violent fever. The fever continued for some seven or eight days and left him but little strength to once more address his followers in the Mosque. He returned to the room of Ayesha. His illness increasing, he deputed Abu Bekr to lead the public prayers, and this was generally understood to intimate that in the event of his death he designed him for his successor. About the 8th of June he had gained sufficient strength to make his final visit to the Mosque. He proclaimed that he had made lawful to them only what God approved; that each one of them must work out his own acceptance with God, inasmuch as he himself had no power to save them; and after discharging some small claims, he returned exhausted and fainting to Ayesha's room. With his head on her lap he prayed for assistance in his last agonies and for admission to the companionship of God. Ayesha tried in every way to soothe the sufferings of his last moments. Ejaculatory words at intervals escaped his lips. "Eternity of Paradise!"—"Pardon!"—"The glorious associates on high!" and then all was still. The Prophet of Mecca was dead.

Mohammed himself died in the early part of June, 632, aged sixty-three; and the army of invasion which had been held back by his sickness advanced upon Syria, with the well known cry of "Strike, O ye conquerors" they slew all who opposed them and carried off the remainder into captivity. They burned the villages, the fields of standing corn, and the groves of palm, and behind them there went up, as it were, a whirlwind of fire and smoke.

Such was the method by which Islam was now propagated. "If my kingdom were of this world," said Jesus, "then would my servants fight." Mohammed's kingdom was essentially of this world, and stoutly did his servants fight for it. Tradition loved to dwell on the delights that awaited the strenuous fighters for Islam. "Paradise," said a familiar proverb "lies under the shadow of the swords." The sword was the key of heaven and hell; and a drop of blood shed in the cause of

God, a night spent in arms, was of more avail than months of fasting and prayer.

In 634 the victorious Moslems under Khalid took Damascus. In 636 they utterly defeated the Persians at Kadesia, and drove Heraclius, the same year out of Syria.

In 647 North Africa was invaded, and within forty years the victorious Moslems had reached the Atlantic Ocean, and their general, Akba,



OMMAR.

spurring his horse into the sea, exclaimed with the disappointment of an Alexander at the Ganges. "Great God, if my course were not stopped by this sea, I would still go on to the unknown kingdoms of the West, preaching the Unity of Thy Holy Name, and putting to the sword the rebellious nations which refuse to call upon Thee."

Cyprus fell before the Saracens in 648, and Rhodes five years later, while Constantinople itself was besieged in 668. By the end of the century they had reached the Oxus in Asia, and the invasion of Turke-

stan with the conquest of Bokhara and Samarcand in the extreme East was coincident with the invasion and conquest of Spain and Lower Gaul in the West. The subjugation of Spain was quickly succeeded by the second fruitless siege of Constantinople in 716. Sixteen years later the battle of Tours set a limit to Saracen conquest in Western Europe. Crete became Moslem in 823 and Sicily was completely theirs in 878, while in 846 Rome itself was partially sacked by the Arabs, and only saved by the bravery of Leo IV. Though repulsed from Rome the Moslems made good their footing at one or two points in Southern Italy, from which they were not finally driven until 1058, A. D. So nearly did Italy experience the same fate as Spain.

It was not until the eleventh century that the Saracens really invaded India under Mahmud of Ghaziri, and within half a century of that time had begun the advance of the Turkish hordes which was destined to carry the green banner of the Prophet into the heart of Europe and almost to sweep away the remnants of Eastern Christianity. In 1076 the Turks had reached Jerusalem, and when the Ottoman Turks took up the sword of Islam from the failing hands of the Seljuchians, their victorious progress was not destined to be checked till Suleiman the Magnificent was foiled before the walls of Vienna. It was at the end of the 13th century that the Ottoman Turks first became powerful. By the middle of the 14th century they had made good their footing in Europe. Thrace, Bulgaria, Wallachia, Servia were rapidly and thoroughly conquered and by the end of the century Greece had become a Turkish province, and in 1453 the fall of Constantinople sealed the doom of the Eastern Empire. Seventy-six years later the unsuccessful siege of Vienna formed the high water mark of Moslem conquest in that direction. But many of the fairest provinces of South-eastern Europe became parts of the Turkish Empire, which extended on the Adriatic as far as the Venetian territory, including Bosnia, Herzegovina, and the ancient Illyricum as far as Histria. From thence their border ran through Hungary, midway between Buda and Vienna, and Buda and Cracow, Transylvania and Moldavia were theirs, and Besarabia and Podolia as far as the River Bug on the north. On the Euxine, the Turks were in possession of the Crimea; the shores of the Sea of Azoph were theirs, and a part of Caucasia. So that a large slice of Europe was under Moslem sway, and there needed only the capture of Rome, so confidently predicted by Bajazet, for the whole of Southern Europe to acknowledge the Moslem supremacy. Spain, too, might have been won back for the Spanish Arabs, the decay and

final extinction of whose power synchronizes with the fall of Constantinople and the firm establishment of the Turks in Europe.

In Christian lands it is usually called Mohammedanism, from the name of its founder, which signifies "The Prophet of God." But believers in the creed call it Islam, meaning "Full Submission to God," and call themselves Moslems, or the people of the Islam.

Well might the founder call his faith Islam, or surrender, for it did mean a complete surrender. social, political, national and religious to a semi-barbarous nation of vagabonds and freebooters.

The life of Mohammed most naturally divides itself into two very distinct parts, which are apparently in marked contrast to, not by any means in harmony with, each other. The first part brings him forward as a man of correct principle, and irreproachable character; a faithful husband, generous friend and loyal citizen; a devotee of melancholic temperament and meditative turn of mind; a religious teacher, fond of retirement and contemplation, lifted by a lofty ideal above the low level of popular ambitions and efforts, and led by a series of visions and ecstatic transports to a belief in and a public declaration of his divine commission. The second part places before us a voluptuary, not ashamed to call down the sanction of heaven to the gratification of the vilest of his passions; an unscrupulous propagandist, determined to spread his religion by the terror of his sword; an intriguing warrior, gaining victories oftener by strokes of a tortuous policy than by deeds of prowess and bravery; a vindictive tyrant, gloating over the sufferings of the victims sacrificed to his rage, and a shameless truce-breaker, ready on the flimsiest of pretexts, to set aside the most solemn of treaties in furtherance of schemes of self-aggrandizement. The two pictures are so very dissimilar to each other that we instinctively recoil from the necessity of representing them as two phases of one and the same life.

Mohammed was subject to epilepsy, or rather some hysterical disorder, and was on that account most likely to see visions and dream dreams and hear voices. He could not distinguish the normal and abnormal exercise of his faculties. After a time he was probably led to voluntary self-deception. At least, such is often the case with characters of similar organization. He did not believe in the religion of his associates.

THE CHARACTER OF MOHAMMED.

When Ayesha was questioned about Mohammed, she used to say: "He was a man just such as yourselves; he laughed often and smiled

much." "But how would he occupy himself at home?" "Even as any of you occupy yourselves. He would mend his clothes, and cobble his shoes. He used to help me in my household duties; but what he did oftenest was to sew. If he had the choice between two matters, he would choose the easiest, so as that no sin accrued therefrom. He never took revenge excepting where the honor of God was concerned. When angry with any person, he would say 'What hath taken such a one that he should soil his forehead in the mud!'"

His humility was shown by his riding upon asses, by his accepting the invitation even of slaves, and when mounted, by taking another behind him. He would say, 'I sit at meals as a servant doeth, and I eat like a servant; for really I am a servant;' and he would sit as one that was always ready to rise. He discouraged fasting, and works of mortification. When seated with his followers, he would remain long silent at a time. In the mosque at Medina they used to repeat pieces of poetry, and tell stories regarding the incidents that occurred in the days of ignorance; and laugh; and Mohammed, listening to them, would smile at what they said.

Mohammed hated nothing more than lying; and whenever he knew that any of his followers had erred in this respect, he would hold himself aloof from them until he was assured of their repentance.

HIS SPEECH.

He did not speak rapidly, running his words into one another, but enunciated each syllable distinctly, so that what he said was imprinted in the memory of every one who heard him. When at public prayers, it might be known from a distance that he was reading, by the motion of his beard. He never read in a singing or chanting style; but he would draw out his voice, resting at certain places. Thus, in the prefatory words of a Surah, he would pause after *bismillahi*, after *al Rahman*, and again at *Rahim*.

GAIT.

He used to walk so rapidly that the people half run behind him, and could hardly keep up with him.

HABITS IN EATING.

He never ate reclining, for Gabriel had told him that such was the manner of kings; nor had he ever two men to walk behind him. He used to eat with his thumb and his two forefingers; and when he had

done he would lick them, beginning with the middle one. When offered by Gabriel the valley of Mecca full of gold, he preferred to forego it; saying that when he was hungry he would come before the Lord lowly, and when full, with praise.

MODERATION.

A servant-maid being once long in returning from an errand, Mohammed was annoyed, and said: "If it were not for the law of retaliation, I should have punished you with this tooth-pick."

CUSTOM OF PRAYER.

He used to stand for such a length of time at prayer that his legs would swell. When remonstrated with, he said: "What! shall I not behave as a thankful servant should?" He never yawned at prayer. When he sneezed, he did so with a subdued voice. At funerals he never rode; he would remain silent on such occasions, as if conversing with himself, so that the people used to think he was holding communication with the dead.

REFUSED TO MAKE PERSONAL USE OF TITHES.

While he accepted presents, he refused to use anything that had been offered as alms; neither would he allow any one in his family to use what had been brought as alms; "For," said he, "alms are the impurity of mankind." His scruples on this point were so strong that he would not eat a date picked up on the road, lest perchance it might have dropped from a tithe-load.

FOOD RELISHED.

Mohammed had a special liking for sweetmeat and honey. He was also fond of cucumbers and undried dates. When a lamb or a kid was being cooked, Mohammed would go to the pot, take out the shoulder and eat it. He used to eat moist dates and cooked food together. What he most relished was a mess of bread cooked with meat, and a dish of dates dressed with butter and milk.

Mohammed used to have sweet (rain) water kept for his use.

WOMEN AND SCENTS.

A great array of traditions are produced to prove that the prophet was fond of women and scents, and liked these of all things in the world the best. Ayesha used to say: "The Prophet loved three things—women, scents and food; he had his heart's desire of the two first, but not of the last.

STRAIGHTENED MEANS AT MEDINA.

Ayesha tells us that for months together Mohammed did not get a full meal. "Months used to pass," she says again, "and no fire would be lighted in Mohammed's house, either for baking bread or cooking meat." "How then, did ye live?" "By the two black things (dates and water) and by what the citizens used to send unto us; the Lord requite them! Such of them as had milch cattle would send us a little milk. The Prophet never enjoyed the luxury of two kinds of food the same day; if he had flesh, there was nothing else; and if he had dates; so likewise if he had bread."

"We possessed no sieves, but used to bruise the grain and blow off the husks."

APPEARANCE, HABITS, ETC.

He used to wear two garments. His izar (under-garment) hung down three or four inches below his knees. His mantle was not wrapped round him so as to cover his body, but he would draw the end of it under his shoulder.

He used to divide his time into three parts: one was given to God, the second allotted to his family, and the third to himself. When public business began to press upon him he gave up one-half of the latter portion to the service of others.

When he pointed he did so with his whole hand; and when he was astonished he turned his hand over (with the palm upwards). In speaking with another, he brought his hand near to the person addressed; and he would strike the palm of the left in the thumb of the right hand.

Angry, he would avert his face; joyful, he would look downwards. He often smiled, and, when he laughed, his teeth used to appear white as hailstones.

In the interval allotted to others he received all that came to him, listened to their representations, and occupied himself in disposing of their business and in hearing what they had to tell him. He would say on such occasions: 'Let those that are here give information regarding that which passeth to them that are absent; and they that cannot themselves appear to make known their necessities, let others report them to me in their stead; the Lord will establish the feet of such in the Day of Judgment.'

SEAL OF PROPHECY.

"This," says one, "was a protuberance on the Prophet's back of the size and appearance of a pigeon's egg." It is said to have been the divine seal which, according to the predictions of the Scriptures, marked Mohammed as the last of the Prophets. How far Mohammed himself encouraged this idea, it is impossible to say. From the traditions, it would seem to have been nothing more than a mole of unusual size; and the saying of Mohammed, that "God had placed it there," was probably the germ of supernatural associations which grew up concerning it.

HAIR.

His hair used to be combed; it was neither curling nor smooth. He had, says one, four curled locks. His hair was ordinarily parted, but he did not care if it was not so. According to another tradition, the Jews and Christians used to let their hair fall down, while the heathen parted it. Now, Mohammed loved to follow the people of the Book in matters concerning which he had no express command. So he used to let down his hair without parting it. Subsequently, however, he fell into the habit of parting it.

MUSTACHE.

Mohammed used to clip his moustache. A Magian once came to him and said: "You ought to clip your beard and allow your mustache to grow." "Nay," said the Prophet, "for my Lord hath commanded me to clip the mustache and allow the beard to grow."

DRESS.

Various traditions are quoted on the different colors he used to wear—white chiefly, but also red, yellow and green. He sometimes put on woolen clothes. Ayesha, it is said, exhibited a piece of woolen stuff in which she swore that Mohammed died. She adds that he once had a black woolen dress, and she still remembered, as she spoke, the contrast between the Prophet's fair skin and the black cloth. "The odor of it, however, becoming unpleasant, he cast it off, for he loved sweet odors."

He entered Mecca on the taking of the city (some say) with a black turban. He had also a black standard. The end of his turban used to hang down between his shoulders. He once received the present of a scarf for a turban, which had a figured or spotted fringe; and this he cut off before wearing it. He was very fond of striped Yemen stuffs. He used to wrap his turban many times round his head, and "the lower edge of it used to appear like the soiled clothes of an oil-dealer."

He once prayed in a silken dress, and then cast it aside with abhorrence, saying: "Such stuff it doth not become the pious to wear." On another occasion, as he prayed in a figured or spotted mantle, the spots attracted his notice; when he had ended, he said: "Take away that mantle, for verily it hath distracted me in my prayers, and bring me a common one." His sleeve ended at the wrist. The robes in which he was in the habit of receiving embassies, and his fine Hadramaut mantle, remained with the Caliphs; when worn or rent, these garments were mended with fresh cloth; and in after times, the Caliphs used to wear them at the festivals. When he put on new clothes (either an under-garment, a girdle, or a turban), the Prophet would offer up a prayer, such as this: "Praise be to the Lord who hath clothed me with that which shall hide my nakedness and adorn me while I live. I pray Thee for the good that is in this, and the good that hath been made for it; and I seek refuge from the evil that is in the same, and from the evil that hath been made for it.

SHOES.

His servant, Anas, had charge of his shoes and his water-pot. After his master's death, Anas used to show his shoes. They were after the Hadramaut pattern, with two thongs. In the year 100 or 110 A. H., one went to buy shoes at Mecca, and tells us that the shoemaker offered to make them exactly after the model of Mohammed's, which, he said, he had seen in the possession of Fatima, granddaughter of Abbas. His shoes used to be cobbled. He was in the habit of praying with his shoes on. On one occasion, having taken them off at prayers, all the people did likewise, but Mohammed told them there was no necessity, for he had merely taken off his own because Gabriel had apprised him that there was some dirty substance attaching to them (cleanliness being required in all the surroundings of prayer). The thongs of his shoes once broke, and they mended them for him by adding a new piece; after the service, Mohammed desired his shoes to be taken away and the thongs restored as they were; "For," said he, "I was distracted at prayer thereby."

TOOTHPICKS.

Ayesha tells us that Mohammed never lay down by night or by day but on waking he applied the toothpick to his teeth before he performed ablution. He used it so much as to wear his gums. The toothpick was always placed conveniently for him at night, so that when he got up in the night to pray, he might use it before his laudations. One

says that he saw him with the toothpick in his mouth, and that he kept saying aa, aa, as if about to vomit. His toothpicks were made of the green wood of the palm tree. He never traveled without one.

ARTICLES OF TOILET.

He very frequently oiled his hair, poured water on his beard, and applied antimony to his eyes.

ARMOR.

Four sections are devoted to the description of Mohammed's armor,—his swords, coats of mail, shields, lances and bows.

MISCELLANEOUS.

The Prophet used to snuff simsin (sesamum), and wash his hands in a decoction of the wild plum-tree. When he was afraid of forgetting any, he would tie a thread on his finger or his ring.

HORSES.

The first horse which Mohammed ever possessed was one he purchased of the Bani Fazara, for ten owckeas (ounces of silver); and he called its name sakb (running water), from the easiness of its paces. Mohammed was mounted on it at the battle of Ohod, when there was but one other horse from Medina on the field. He had also a horse called Sabaha (Shumjah); he raced it and won, and he was greatly rejoiced thereat. He had a third horse, named Murtajis (neighbor).

RIDING CAMELS.

Besides Al Caswa (al-Oaswa), Mohammed had a camel called Adhba (al-'Azba), which in speed outstripped all others. Yet one day an Arab passed it when at its fleetest pace. The Moslems were chagrined at this, but Mohammed reproved them, saying: "It is the prophecy of the Lord, that whensoever a man exalt anything, or seek to exalt it, then the Lord putteth down the same.

MILCH CAMELS.

Mohammed had twenty milch camels, the same that were plundered at Al Ghaba. Their milk was for the support of his family; every evening they gave two large skinsful. Omm Salma relates: "Our chief food when we lived with Mohammed was milk. The camels used to be brought from Al Ghaba every evening. I had one called Aris, and Ayesha, one called Al Samra. The herdman fed them at Al Juania, and brought them to our homes in the evening. There was also one for Mohammed.

MILCH FLOCKS.

Mohammed had seven goats which Omm Ayman used to tend (this probably refers to an early period of his residence at Medina). His flocks grazed at Ohod and Himna alternately, and were brought back to the house of that wife whose turn it was for Mohammed to be in her abode. A favorite goat having died, the Prophet desired its skin to be tanned.

Mohammed attached a peculiar blessing to the possession of goats. "There is no house," he would say, "possessing a goat, but a blessing abideth thereon; and there is no house possessing three goats, but the angels pass the night there praying for its inmates until the morning."

SERVANTS.

Fourteen or fifteen persons are mentioned who served the Prophet at various times. His slaves he always freed.

HOUSES.

Abdallah ibu Yazid relates that he saw the houses in which the wives of the Prophet dwelt, at the time when Osmar ibu Al Aziz, governor of Medina (about A. H. 100) demolished them. They were built of unburnt bricks, and had separate apartments made of palm-branches, daubed (or built up) with mud; he counted nine houses, each having separate apartments, in the space extending from the house of Ayesha and the gate of Mohammed, to the house of Asma, daughter of Hosein. Observing the dwellingplace of Omm Salma, he questioned her grandson concerning it, and he told him that when the Prophet was absent on the expedition to Duma, Omm Salma built up an addition to her house with a wall of unburnt bricks. When Mohammed returned, he went in to her, and asked what new building this was. She replied, "I purposed O Prophet, to shut out the glances of men thereby!" Mohammed answered: "O, Omm Salma! verily, the most unprofitable thing that cateth up the wealth of the Believer is building!" A citizen of Medina present at the time, confirmed this account, and added that the curtains of the door were of black hair-cloth. He was present, he said, when the dispatch of the Caliph Abd al Malik (A. H. 86-88) was read aloud, commanding that these houses should be brought within the area of the mosque, and he never witnessed sorer weeping than there was amongst the people that day. One exclaimed: "I wish, by the Lord! that they would leave these houses alone thus as they are; then would those that spring up hereafter in Medina, and strangers from the ends of the earth, come and see what kind of building sufficed for the Prophet's own abode,

and the sight thereof would deter men from extravagance and pride."

"There were four houses of unburnt bricks, the apartments being of palm-branches; and five houses made of palm-branches built up with mud and without any separate apartments. Some say they had leather curtains for the doors. One could reach the roof with the hand.

"The house of Haritha (Harisah) was next to that of Mohammed. Now whenever Mohammed took to himself a new wife he added another house to the row, and Haritha was obliged successively to remove his house and to build on the space beyond. At last this was repeated so often that the Prophet said to those about him: 'Verily, it shameth me to turn Haritha over and over again out of his house.'"

PROPERTIES.

"There were seven gardens which Mukheirick, the Jew, left to Mohammed. Omar ibn Al Aziz, the Caliph, said that, when Governor of Medina, he ate of the fruit of these, and never tasted sweeter dates. Others say that these gardens formed a portion of the confiscated estates of the Bani Nadhir. They were afterwards dedicated perpetually to pious purposes.

"Mohammed had three other wives:

"I. The confiscated lands of the Bani Nadhir. The produce of these was appropriated to his own wants. One of the plats was called Mashruba Omm Ibrahim, the 'summer garden of (Mary) the mother of Ibrahim,' where the Prophet used to visit her.

"II. Fadak; the fruits of this were reserved as a fund of indigent travelers.

"III. The fifth share, and the lands received by capitulation, in Kheibar. This was divided into three parts. Two were devoted for the benefit of the Moslems generally (i. e., for State purposes); the proceeds of the third, Mohammed assigned for the support of his own family; and what remained over he added to the fund for the use of the Moslems."

THE WIVES OF MOHAMMED.

"The pure wives." According to the traditions, Mohammed took to himself eleven lawful wives, and two concubines.

(1) Khadija, a Quraish lady, the daughter of Khuwailid ibn Asad. She was a rich widow lady, who had been twice married. She was married to Mohammed when he was twenty-five years old, and she was forty years, and remained his only wife for twenty-five years, until she died (A. D. 619), aged 65, Mohammed being 50 years old. She bore Moham-

med two sons, al-Qusim and 'Abdu 'llah, surnamed at-Tahir and at-Taiyib, and four daughters, Zainab, Ruyaiyah, Fatimah, and Ummu Kulsum. Of these children only Fatimah survived Mohammed.

(2) Saudah, daughter of Zama 'ah, the widow of as-Sakran. Married about two months after the death of Khadija.

(3) Ayesha, the daughter of Abu Bakr. She was betrothed when she was only 7 years old, and was married at 10, about the ninth month after the flight to al-Madinah.

(4) Juwairiyah, a widow, the daughter of al-Haris ibu Abi Zirr, the chief of the Bann Mustalig. Mohammed ransomed her from a citizen who had fixed her ransom at nine ounces of gold. It is related that Ayesha said, "No woman was ever a greater blessing to her people than this Juwairiyah."

(5) Hafsa, the daughter of Omar. She was the widow of Khunais, an early convert to Islam. Mohammed married her about six months after her former husband's death.

(6) Zainab, the daughter of Khugaimah, the widow of Mohammed's cousin 'Ubaidah, who was killed at the battle of Badr. She was called "Mother of the Poor," Ummu 'l-Masakin, on account of her care of destitute converts. She died before Mohammed.

(7) Ummu Salimah, the widow of Abu Salimah, one of the Refugees, who was wounded at the battle of Uhud, and afterwards died of his wounds.

(8) Zainab, the daughter of Jahsh, the wife of Mohammed's adopted son Zeid. Zeid divorced her to please the Prophet. She was (being the wife of an adopted son) unlawful to him, but Sura xxxiii:36 was produced to settle the difficulty.

(9) Safiyah, daughter of Hayi ibu Akhtab, the widow of Kinanah, the Khaibar chief, who was cruelly put to death. It was said that Mohammed wished to divorce her, but she begged that her turn might be given to Ayesha.

(10) Ummu Habibah, the daughter of Abu Sufian and the widow of 'Ubaidu 'llah, one of the "Four Enquirers," who after emigrating as a Moslem to Abyssinia had embraced Christianity there, and died in the profession of that faith.

(11) Maimunah, the daughter of al-Haris and widowed kinswoman of Mohammed and the sister-in-law of al-'Abbas. She is said to have been 51 years of age when she married Mohammed.

Mohammed's concubines were:

(1) Mary the Copt, a Christian slave girl sent to Mohammed by al-

Mugangis, the Roman Governor in Egypt. She became the mother of a son by Mohammed, named Ibrahim, who died young.

(2) Rihanah, a Jewess, whose husband had perished in the massacre of the Banu Quraizah. She declined the summons to conversion, and continued a Jew; but it is said she embraced Islam before her death.

At the time of Mohammed's death he had nine wives and two concubines living (Sahibu 'l-Bukhari, p. 798). Khadija and Zainab bint Khuzaimah having died before him.

According to Shi'ahs, Mohammed had, in all, twenty wives. Eight of these never consummated the marriage. Their names are Khadija, Sandah, Hind (or Ummu Salimah), Ayesha, Hafsa, Zainab bint Juhsh, Ramalah bint Abi Sufian (or Ummu Habibah), Maimunah, Zainab bint 'Umaïš, Jawairiyah bint al-Haris of the Banu Mustalig, Safiyah, Khaulah bint Hakim, and Ummiani, a sister to 'Ali. Two were bondwomen: Mariyatu 'l-Qibtiyah and Rihanah.

Resignation to the will of God. The word generally used by Mohammedans themselves for their religion. 'Abdu 'l-Hagg says it implies submission to the divine will; and Mohammed explained it to men the observance of the five duties: (1) Bearing witness that there is but God; (2) reciting the daily prayers; (3) giving the legal alms; (4) observing the Ramazan or month's fast; (5) making the Pilgrimage to Makkah once in a lifetime.

There are three words used by Mohammedan writers for religion, namely: Din, Millah, and Mazhab; and in the Kitabu 't-Ta'rifat, the difference implied in these words is said to be as follows: Din, as it stands in its relation to God, e. g., Dinu'llah, the religion of God; Millah, as it stands in relation to a prophet or lawgiver, e. g. Millatu Ibrahim, the religion of Abraham; and Mazhab, as it stands in relation to the divines of Islam, e. g. Mazhab Hunafi, the religion or religious teaching of Abu Hanifah. The expression Din, however, is of general application.

Those who profess the religion of Islam are called Musselmans, Moslems, or Mu'mins.

Ahlu 'l-Kitab, "The people of the Book," is used for Mohammedans, Jews, and Christians.

The Din, or religion of the Muslim, is divided into Iman, or "Faith," and 'Amal, or "Practice."

Faith consists in the acceptance of six articles of belief:

1. The Unity of God.

2. The Angels.
3. The Inspired Books.
4. The Inspired Prophets.
5. The Day of Judgment.
6. The Decrees of God.

Practical religion consists in the observance of—

1. The recital of the Creed.—“There is no deity but God; and Mohammed is the Prophet of God.”

2. The five stated periods of prayer.
3. The thirty days’ fast in the month Ramazan.
4. The payment of Zakat, or the legal alms.
5. The Hajj, or Pilgrimage to Makkah.

A belief in these six articles of faith, and the observance of these five practical duties constitute Islam. He who thus believes and acts is called a Mu'min or “believer;” but he who rejects any article of faith or practice is a Kafir, or “infidel.”

Mohammedan theology, which is very extensive, is divided into—

1. The Koran and its commentaries.
2. The Traditions and their commentaries.
3. Usul, or expositions on the principles of exegesis.
4. Agaid, or expositions of scholastic theology founded on the six articles of faith.
5. Figh, or works on both civil and religious law.

Mohammedism is, therefore, a system which affords a large field of patient study and research, and much of its present energy and vitality is to be attributed to the fact that, in all parts of Islam, there are in the various mosques students who devote their whole lives to the study of Moslem divinity.

The two leading principles of Islam are those expressed in its well-known Creed, or kalimah, namely, a belief in the absolute unity of the Divine Being, and in the mission of Mohammed as the messenger of the Almighty.

GOOD WORKS (Arabic as-Salihah).

According to the preaching of the Koran, good works without faith will not save from the torments of hell.

Sura xviii:103-5: “Shall we tell you who are they that have lost their labor most; whose efforts in the present life have been mistaken, and who deemed that what they did was right? They are those who believed not in the signs of the Lord, or that they should ever meet Him.

Vain, therefore, are their works; and no weight will we allow them on the day of resurrection."

Faith in the above is belief in the mission of Mohammed; all Moslems being considered in a state of grace, no matter what their actions may be. With reference to the good deeds of Moslems, the following is the teaching of Mohammed, as recorded in the Traditions:

"When a man is brought to Islam and he performs it well, God covers all his former sins, and he gets ten rewards for every good act, whereas the reward of misdeeds is as one to one, unless God passes that over likewise."

"There are three persons whose actions are not written; one a person asleep until he awakes; the second, a boy not arrived at puberty; the third, a madman until he recovers his reason."

"Verily, God recordeth both the good deeds and the evil deeds. He who has proposed to do evil and did not do it, for him God recordeth one perfectly good deed. And he who intended to do good and put his intentions into practice, for him God recordeth from ten to seven hundred good deeds (according to their merits). And he who intended to do evil but did it not, God recordeth one good act; but he who intendeth to do evil and doeth it, for him God recordeth one evil deed."

"Verily, the condition of that person who does evil and after that good deeds, is like the condition of a man with light armor on, which has troubled him. He does one good deed and the rings of the armor become open. He does another good deed, and the armor falls from his body."

"Verily, there was a man amongst those who were before you to whom the angel of death came to take his soul, and he was asked: 'Have you done any good act?' He said in answer, 'I do not remember that I have done any good.' It was said to him, 'Look well into yourself, and consider if you have done any good work?' He said, 'I do not find any good in myself, except that I used to buy and sell in the world and used to claim my right from the rich, but allowed them their leisure to pay me when they liked, and I forgave the poor.' Then God brought that man into Paradise."

"An adulteress was forgiven, who passed by a dog at a well, and the dog was holding out his tongue from thirst, which was near killing him. The woman drew off her boot and tied it to the end of her veil, and drew water for the dog, and gave him to drink, and she was forgiven on account of that act. It was asked the Prophet, 'Verily, are there rewards for our doing good to quadrupeds, and giving them water

to drink?" He said, "There are rewards for benefiting every animal having a moist liver."

"Your smiling in your brother's face is alms; and your exhorting mankind to virtuous deeds is alms; and your prohibiting the forbidden is alms; and your showing men the road when they lose it is alms; and your assisting the blind is alms; and your removing stones, thorns, and bones, which are inconvenient to man is alms; and your pouring water from your bucket into that of your brother is alms for you."

FASTING (Arabic Saum).

Persian Rozah. Fasting was highly commended by Mohammed as an atonement for sin. The following are the fasts founded upon the example of the Prophet and observed by devout Moslems:

(1) The thirty days of the month of Ramazan. This month's fast is regarded as a divine institution, being enjoined in the Koran and is therefore compulsory.

(2) The day 'Ashura.' The tenth day of the month Muharram. This is a voluntary fast, but it is pretty generally observed by all Moslems, for Abu Qatadah relates that the Prophet said he hoped that the fast of 'Ashura' would cover the sins of the coming year.

(3) The six days following the 'Idu'l-Fitr. Abu Aiyub relates that the Prophet said, "The person who fasts the month of Ramazan and follows it up with six days of the month of Shawwal will obtain the rewards of a continued fast."

(4) The Monday and Thursday of every week are recommended as fast days, as distinguished from the Christian fast of Wednesday. Abu Hurairah relates that the Prophet said, "The actions of God's servants are represented at the throne of God on Mondays and Thursdays." These days are only observed by strictly religious Moslems.

(5) The month of Sha'ban. Ayesha relates that "the Prophet used sometimes to fast part of this month and sometimes the whole." It is seldom observed in the present day.

(6) The 13th, 14th, and 15th of each month. These days are termed al-ayyamu 'l-biz, i. e. the bright days, and were observed by Mohammed himself as fasts. These are generally observed by devout Moslems.

(7) Fasting alternate days, which Mohammed said was the fast observed by David, King of Israel.

In the Traditions fasting is commended by Mohammed in the following words:

"Every good act that a man does shall receive from ten to seven

hundred rewards, but the rewards of fasting are beyond bounds, for fasting is for God alone, and He will give its rewards."

"He who fasts abandons the cravings of his appetites for God's sake."

"There are two pleasures in fasting, one when the person who fasts breaks it, and the other in the next world, when he meets his Lord. The very smell of the mouth of a keeper of a fast is more agreeable to God than the smell of a musk."

"Fasting is a shield."

"When anyone of you fast utter no bad words, nor raise your voice in strife. If anyone abuse one who is fasting, let him refrain from replying; let him say that he is keeping a fast."

HIJRAH.

(1) The departure of Mohammed from Makkah. (2) The Moslem era. (3) The act of a Moslem leaving a country under infidel rule. (4) Fleeing from sin.

The day of Mohammed's flight from Makkah was the fourth day of the first month of Rabi, which by the calculation of M. Caussin de Perceval, was June 20th, A. D. 622. The Hijrah, or the era of the "Hegira," was instituted seven years later by the Khalifah Omar, which dates from the first day of the first lunar month of the year, viz., Muharram, which day in the year when the era was established fell on Thursday, the 15th of July, A. D. 622. But although Omar instituted the official era, according to at-Tabari, the custom of referring to events as happening before or after the Hijrah originated with Mohammed himself.

The Persian era of Yezdegird commenced on June 16th, A. D. 632, or ten years later than the Hijrah.

THE YEAR OF ELEPHANT.

The year in which Mohammed was born. Being the year in which Abrahathu 'l-Ashram, an Abyssinian Christian and Viceroy of the King of San'a' in Yemen marched with a large army and a number of elephants upon Makkah, with the intention of destroying the Ka'bah. He was defeated and his army destroyed in so sudden a manner as to give rise to the legend embodied in one of the Suras of the Koran, known as the Chapter of the Elephant.

RAMAZAN.

The ninth month of the Mohammedan year is observed as a strict fast from dawn to sunset of each day in the month. The word

Ramazan is derived from ramz, "to burn." The month is said to have been so called either because it used to occur in the hot season, or because the month's fast is supposed to burn away the sins of men.

The observance of this month is one of the five pillars of practice in the Moslem religion and its excellence is much extolled by Mohammed, who said that during Ramazan, "the gates of Paradise are open, and the gates of hell are shut, and the devils are chained by the leg, and only those who observe it will be permitted to enter at the gate of heaven called Raiyan." Those who keep the fast "will be pardoned all their past venial sins."

The express injunctions regarding the observance of this month are given in the Koran, Sura ii:179-184:

It must be kept by every Moslem, except the sick, the infirm, and pregnant women, or women who are nursing their children. Young children, who have not reached the age of puberty, are exempt, and also travelers on a journey of more than three days. In the case of a sick person or traveler, the month's fast must be kept as soon as these are able to perform it. This act is called Qaza, or expiration.

The fast is extremely rigorous and mortifying, and when the Ramazan happens to fall in the summer and the days are long, the prohibition even to drink a drop of water to slake the thirst is a very great hardship. Mohammed speaks of this religious exercise as "easy," as most probably it was when compared with the ascetic spirit of the times. Sir William Muir thinks Mohammed did not foresee that, when he changed the Jewish intercalary year for the lunar year, the fast would become a grievous burden instead of an easy one; but Mohammedan lexicographers say the fast was established when the month occurred in the hot season.

During the month of Ramazan twenty additional rak'ahs, or forms of prayer are repeated after the night-prayer. These are called Tarawih.

Devout Moslems seclude themselves for some time in the mosque during this month, and abstain from all worldly conversation, engaging themselves in the reading of the Koran. This seclusion is called I'tikaf. Mohammed is said to have usually observed this custom in the last ten days of Ramazan. The Lailatu 'l-Qadr, on the "night of power," is said by Mohammed to be either on the twenty-first, twenty-third, or twenty-fifth, or twenty-seventh, or twenty-ninth of the month of Ramazan. The exact date of this solemn night has not been discovered by any but the Prophet himself, and some of the Companions, although the learned doctors believe it to be on the twenty-seventh of this night.

The following sayings of Mohammed regarding the fast of Ramazan are found in the Traditions:

"The difference between our fast and that of the people of the book (i. e. Jews and Christians) is eating only before the first dawn of day (and not afterwards)."

"Keep not the fast till you see the new moon, and if the moon be hidden from you by clouds, count the days." And in one Tradition it is thus:

"A month is twenty-nine nights, then keep not the fast till you see the new moon, which, if she be hid from you by clouds, then complete thirty days."

"When the darkness of the night advances from the west and the day departs from the east, and the sun sets, then the keeper of the fast may begin to eat."

"There are eight doors in Paradise, and one is called Raiyan, by which only the keepers of the fast shall enter."

The Ramazan begins with the new moon, but sometimes in some parts of the land it is cloudy and they cannot see the moon. So men will be appointed by the government throughout all the empire to watch carefully for the new moon, sometimes from the peaks of mountains. They will fast from one hour before sunrise to one-half hour after sunset, or till it becomes too dark for a man to discriminate between red and black thread. During this time they abstain from eating, drinking and smoking. The poor class work till noon. The rich do not work at all. The most of the day is spent in reciting the Koran, praying in the street, for the Moslems might long to eat also, or even take a taste and thus break their fast.

They do not converse much in the day, but wear a sad countenance. They do not allow a Christian to speak to them. At morning and evening in the cities a cannon is fired for the beginning and ending of the fast. During this month much alms are given. The lords and princes especially send meals from their table. They believe fasting and alms-giving will secure absolute forgiveness of sins and admittance to heaven. The night is changed to a feast. They eat and drink and converse till twelve o'clock. They then retire, but are up again at three and eat and drink till one hour before sunrise.

Death among them occurs most often in that month because many eat too much. So many different meals hurt their stomach and they fall sick and die.

While this fasting is easy for the rich, as they can sleep all day

and keep awake all night, it is a heavy burden to the poor, who must work during the day, especially when the fasting comes in the farming season. The month, however, in course of time has been changed. They are also strictly prohibited from doing much talking in this month of fasting that they may not obtain much air.

Many observe the fast faithfully, but often through fear of persecution.

FOOD (Arabic *ta'am*).

The injunctions contained in the Koran respecting food are as follows: "O ye who believe! eat of the good things with which we have supplied you, and give God thanks if ye are His worshipers. Only that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, has God forbidden you. But he who shall partake of them by constraint, without desire, or of necessity, then no sin shall be upon him. Verily, God is forgiving and merciful." Sura v. 92: "O Believers! wine and games of chance, and statues, and divining arrows are only an abomination of Satan's work! Avoid them that ye may prosper."

The other injunctions concerning food are found in the Traditions and sayings of Mohammed.

No animal, except fish and locusts, is lawful food unless it be slaughtered according to the Mohammedan law, namely, by drawing the knife across the throat and cutting the windpipe, the carotid arteries, and the gullet, repeating at the same time the words "Bi'smi'llahi, Allahu akbar," i. e., "In the name of God; God is great." A clean animal, so slaughtered, becomes lawful food for Moslem, whether slaughtered by Jews, Christians, or Mohammedans, but animals slaughtered by either an idolater, or an apostate from Islam, is not lawful. *Zabh*, or the slaying of animals, is of two kinds: *Ikhtiqari*, or of choice and *Iztirari*, or of necessity. The former being the slaughtering of animals in the name of God, the latter being the slaughter effected by a wound, as in shooting birds or animals, in which case the words *Bi'smi 'llahi, Allahu akbar* must be said at the time of the discharge of the arrow from the bow or the shot from the gun.

According to the *Hidayah*, all quadrupeds that seize their prey with their teeth and all birds which seize it with their talons, are unlawful, because the Prophet has prohibited mankind from eating them. Hyenas, foxes, elephants, weasels, pelicans, kites, carrion crows, ravens, crocodiles, otters, asses, mules, wasps, and in general all insects, are forbidden.

The prohibition of wine in the Koran under the word *khamr* is held to exclude all things which have an intoxicating tendency, such as opium, charrs, bhang, and tobacco.

A Moslem can have no religious scruples to eat with a Christian, as long as the food eaten is of lawful kind. Saiyid Ahmad Khan Bahadar, C. S. I., has written a treatise proving that Mohammedans can eat with the *Ahl-i-Kitab*, namely, Jews or Christians. The Mohammedans will not eat food cooked by idolators, refuse to touch that cooked either by Europeans or Christians; and they refuse to allow Christians to draw water from the public wells.

EATING.

According to the Traditions, Mohammedans have been enjoined by their Prophet to eat in God's name, to return thanks, to eat with their right hand, and with their shoes off, and to lick the plate when the meal is finished. The following are some of Mohammed's precepts on the subject:

"The Devil has power over that food which is eaten without remembering God."

"Repeat the name of God. Eat with the right hand and eat from before you."

"When a man comes into a house at meal-time, and remembers the name of God, the devil says to his followers, 'There is no place here for you and me tonight, nor is there any supper for us.'"

"When any one eats he must not wash his fingers until he has first licked them."

"Whoever eats a dish and licks it afterwards, the dish intercedes with God for him."

"When victuals are placed before you eat them with your shoes off, because taking off your shoes will ease your feet." ('Abdu 'l-Hagg adds, "And do it out of respect to the food.")

"Whoever eats from a plate and licks it afterwards the dish says of him, 'May God free you from hell as you have freed me from the devil's licking me.'"

Qatadah says that Anas said: "The Prophet did not eat of a table, as is the manner of proud men who do it to avoid bending their backs."

The following directions are given for eating by Fagir Mohammed As'ad, the author of the *Akhlag-i-Jalali*:

First of all he should wash his hands, mouth and nose. Before beginning he should say, "In the name of God" (*Bismillah*); and after

ending he must say, "Glory to God" (*Al-hamdu lillah*). He is not to be in a hurry to begin, unless he is the master of the feast; he must not dirty his hands, or clothes, or the table linen; he must not eat with more than three fingers, nor open his mouth wide; not take large mouthfuls, nor swallow them hastily, nor yet keep them too long unswallowed. He must not suck his fingers in the course of eating; but after he has eaten, he may, or rather ought, as there is scripture warrant for it.

"Let him not look from dish to dish, nor smell the food, nor pick and choose it. If there should be one dish better than the rest, let him not be greedy on his own account, but let him offer it to others. He must not spill the grease upon his fingers, or so as to wet his bread and salt. He must not eye his comrades in the midst of his mouthful. Let him eat from what is next him, unless of fruit, which is allowable to eat from every quarter. What he has once put into his mouth (such as bones, etc.), he must not replace it upon his bread, nor upon the tablecloth; if a bone has found its way there, let him remove it unseen. Let him beware of revolting gestures, and of letting anything drop from his mouth into the cup. Let him so behave that, if any one should wish to eat the relics of his repast, there may be nothing to revolt him.

"Where he is a guest he must stay his hands sooner than the master of the feast; and whenever the rest discontinue eating, he must act in concert with them, except he be in his own house, or some other where he constitutes part of the family. Where he is himself the host, he must not continue eating when the rest have stayed their hands, so that something may be left for any one who chances to fancy it.

"If he has occasion to drink in the course of his meal, let him do it softly, that no noise in his throat or mouth may be audible to others. He must not pick his teeth in the view of the company, nor swallow what his tongue may extract from between them; and so of what may be extracted by the toothpick, let him throw it aside so as to disgust no one.

"When the time comes for washing his hands, let him be exceedingly careful in cleasing his nails and fingers. Similar must be his particularity in washing his lips, mouth and nostrils. He must not void his rheum into the basin; even the water in which his mouth has been rinsed, let him cover with his hand, as he throws it away.

"Neither must he take the turn from others in washing his hands, saving when he is master of the entertainment, and then he should be the first to wash."

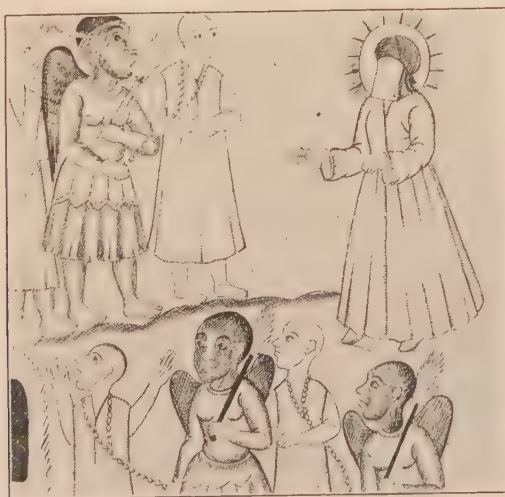
BISMILLAH.

Lit. "In the name of God." An ejaculation frequently used at the commencement of any undertaking. There are two forms of the Bismillah:

1. Bi-'smi 'llahi 'r-rahmani 'r-rahim, i. e. "In the name of God, the Compassionate, the Merciful." This used at the commencement of meals, putting on new clothes, beginning any new work, and at the commencement of books. It occurs at the head of every chapter or Sura in the Koran, with the exception of the IXth.

2. Bi-'smi 'llahi 'llahi 'l-akbar, i. e. "In the name of God, God the Most Great." Used at the time of slaughtering of animals, at the commencement of a battle, etc., the attribute of mercy being omitted on such occasions.

The formula Bi'smi 'llahi 'r-rahmani 'r-rahim is of Jewish origin. It was in the first instance taught the Quraish by Umaiya of Ta'if, the poet, who was contemporary but somewhat older than Mohammed, and who, during mercantile journeys into Arabia Petraea and Syria had made himself acquainted with the sacred books and doctrines of Jews and Christians.



The man to the right is Mohammed, the one to the left is the Devil, who intends to sweep Mohammed away, who stands close to him, to hell, but Mohammed interferes, saying: "You can not do so, for Mohammed has repeated my creed, so there is no hell for Mohammed." The person standing on the left is awaiting his trial, the person in the center is being judged, while the two below were condemned to go to hell

CREED.

The Mohammedan Creed, or *Kalimatu'sh-sha-hadah* (shortly *Kalimah*) is the well-known formula: "I testify that there is no deity but God, and Mohammed is the Apostle of God."

It is the belief of Mohammedans that the first part of this creed, which is called the *na'fi wa isbat*, namely, "There is no deity but God," has been the expression of belief of every prophet since the days of Adam, and that the second portion has been changed according to the dispensation; for example, that in the days of Moses it would be: "There is no deity but God, and Moses is the Converser with God." In the Christian dispensation it was: "There is no deity but God, and Jesus is the Spirit of God."

Jabir relates that Mohammed said "the keys of Paradise are bearing witness that there is no deity but God."

The recital of the *Kalimah*, or Creed, is the first of five pillars of practical religion in Islam; and when any one is converted to Islam he is required to repeat this formula, and the following are the conditions required of every Moslem with reference to it:

1. That it shall be repeated aloud, at least once in a lifetime.
2. That the meaning of it shall be fully understood.
3. That it shall be believed in "by the heart."
4. That it shall be professed until death.
5. That it shall be recited correctly.
6. That it shall be always professed and declared without hesitation.

GOD.

The name of the Creator of the Universe in the Koran is Allah, which is the title given to the Supreme Being by Mohammedans of every race and language.

Allah is supposed to be derived from *ilah*, a deity or god, with the addition of the definite article *al-Al-ilah*, "the God"—or according to some authorities, it is from *lah*, i. e., *Al-lah*, "the secret one." But Abu Hanifah says that just as the essence of God is unchangeable, so is His name, and that Allah has ever been the name of the Eternal Being.

These names (or attributes) are given as follows:

1. *Ar-Rahman* (the Merciful).
2. *Ar-Rahim* (the Compassionate).
3. *Al-Malik* (the King).
4. *Al-Quddus* (the Holy).
5. *As-Salam* (the Peace).

6. Al-Mu'mim (the Faithful).
7. Al-Muhaimin (the Protector).
8. Al-Aziz (the Mighty).
9. Al-Jabbar (the Repairer).
10. Al-Mutakabbir (the Great).
11. Al-Khalig (the Creator).
12. Al-Bari (the Maker).
13. Al-Musawwir (the Fashioner).
14. Al-Ghaff'ar (the Forgiver).
15. Al-Qahhar (the Dominant).
16. Al-Wahhab (the Bestower).
17. Ar-Razzag (the Provider).
18. Al-Fattah (the Opener).
19. Al-'Alim (the Knower).
20. Al-Qabiz (the Restrainer).
21. Al-Basit (the Spreader).
22. Al-Khafiz (the Abaser).
23. Ar-Rafi (the Exalter).
24. Al-Mu'izz (the Honorer).
25. Al-Muzil (the Destroyer).
26. As-Sami (the Hearer).
27. Al-Basir (the Seer).
28. Al-Hakim (the Ruler).
29. Al-'Adl (the Just).
30. Al-Latif (the Subtle).
31. Al-Khabir (the Aware).
32. Al-Halim (the Clement).
33. Al-'Azim (the Grand).
34. Al-Ghafur (the Forgiving).
35. Ash-Shakur (the Grateful).
36. Al-'Ali (the Exalted).
37. Al-Kabir (the Great).
38. Al-Haf'iz (the Guardian).
39. Al-Mugit (the Strengtheners).
40. Al-Hasib (the Reckoner).
41. Al-Jalil (the Majestic).
42. Al-Karim (the Generous).
43. Ar-Ragib (the Watcher).
44. Al-Mujib (the Approver).
45. Al-Wasi' (the Comprehensive).

46. Al-Hakim (the Wise).
47. Al-Wadud (the Loving).
48. Al-Mazid (the Glorious).
49. Al-Bais (the Raiser).
50. Ash-Shahid (the Witness).
51. Al-Hagg (the Truth).
52. Al-Wakil (the Advocate).
53. Al-Qawi (the Strong).
54. Al-Matin (the Firm).
55. Al-Wali (the Patron).
56. Al-Hamid (the Laudable).
57. Al-Musi (the Counter).
58. Al-Mubdi (the Beginner).
59. Al-Mu'id (the Restorer).
60. Al-Muhyi (the Quickener).
61. Al-Mumit (the Killer).
62. Al-Haiy (the Living).
63. Al-Qaiyum (the Subsisting).
64. Al-Wajid (the Finder).
65. Al-Majid (the Glorious).
66. Al-Wahid (the One).
67. Al-Samad (the Eternal).
68. Al-Qadir (the Powerful).
69. Al-Mugtadir (the Prevailing).
70. Al-Mugaddim (the Bringing Forward).
71. Al-Mu'akhhir (the Deferrer).
72. Al-Awwal (the First).
73. Al-Akhir (the Last).
74. Az-Zahir (the Evident).
75. Al-Batin (the Hidden).
76. Al-Wali (the Governor).
77. Al-Muta'ali (the Exalted).
78. Al-Barr (the Righteous).
79. At-Tauwab (the Acceptor of Repentance).
80. Al-Muntagim (the Avenger).
81. Al-'Afuw (the Pardoner).
82. Ar-Ra'uf (the Kind).
83. Maliku 'l-Mulk (the Ruler of the Kingdom).
84. Zu 'l-Jalali wa'l-Ikram (the Lord of Majesty and Liberality).
85. Al-Mugsit (the Equitable).

86. Al-Jami' (the Collector).
87. Al-Ghani (the Independent).
88. Al-Mughni (the Enricher).
89. Al-Mu'ti (the Giver).
90. Al-Mani' (the Withholder).
91. Az-Zarr (the Distresser).
92. An-Nafi' (the Profiter).
93. An-Nur (the Light).
94. Al-Hadi (the Guide).
95. Al-Badi' (the Incomparable).
96. Al-Bagi (the Enduring).
97. Al-Waris (the Inheritor).
98. Ar-Rashid (the Director).
99. As-Sabur (the Patient).

The list either begins or closes with Allah, thus completing the number of one hundred names, which are usually recited on a rosary in the ceremony of Zikr, as well as at all leisure moments, by devout Moslems. The Wahhabis do not use a rosary, but count the names on their fingers, which they say was the custom of the Prophet, for from the Traditions it appears that Mohammed did not use a rosary.

AZAN.

Lit "announcement." The call or summons to public prayers proclaimed by Mu'azzin (or crier)—in small mosques from the side of the building or at the door, and in the large mosques in the minaret.

It is in Arabic as follows:

Allahu akbar! Allahu akbar! Allahu akbar! Ashhadu an la ilaha illa 'llah! Ashhadu an la ilaha illa 'llah! Ashhadu anna Muhammadan rasulu-llah! Ashhadu anna Muhammadan rasulu-llah! Hayya 'ala 's-salati! Hayya 'ala 's-salati! Hayya 'ala 'l-falah! Hayya 'ala 'l-falah! Allahu akbar! Allahu akbar! La ilaha illa 'llah!

Which is translated:

"God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Mohammed is the Apostle of God! Come to prayer! Come to prayer! Come to salvation! Come to salvation! God is most great! God is most great! There is no god but God!"

In the Azan in the early morning, after the words, "Come to salvation!" is added:

As-salatu khairun mina 'n-naumi! As-salatu khairun mina 'n-naumi! "Prayer is better than sleep! Prayer is better than sleep!"

The Shi'ahs make a slight alteration in the Azan, by adding the words:

Khairi l-'amali! Hayya 'ala khairi l-'amali! "Come to the best of works! Come to the best of works!" and by repeating the last sentence of the Azan, "There is no god but God," twice instead of once, as in the Sunni Azan.

The summons to prayer was at first the simply cry, "Come to public prayer." After their Qiblah was changed, Mohammed bethought himself of a more formal call. Some suggested the Jewish trumpet, others the Christian bell; but neither was grateful to the Prophet's ear. The Azan, or call to prayer was then established. Tradition claims for it a supernatural origin, thus: "While the matter was under discussion, Abdu 'llah, a Khazrajite, dreamed that he had met a man clad in green raiment carrying a bell. 'Abdu 'llah sought to buy it, saying that it would do well for bringing together the assembly of the faithful. "I will show thee a better way," replied the stranger; "let a crier cry aloud, 'God is most great,' etc." Waking from sleep, 'Abdu 'llah proceeded to Mohammed, and told him his dream.

The Azan is proclaimed before the stated times of prayer, either by one of the congregation, or by the Mu'azzin or crier, who is paid for the purpose. He must stand with his face towards Makkah, with the points of his forefingers in his ears, and recite the formula which has been given above.

It must not be recited by an unclean person, a drunkard, a madman, or a woman.

ABLUTION.

Ablution is described by Mohammed as "the half of faith and the key of prayer and is founded on the authority of the Koran, sura v. 8, 'O, Believers! when ye prepare yourselves for prayer, wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles.'"

These ablutions are absolutely necessary as a preparation for the recital of the liturgical form of prayer, and are performed as follows: The worshiper, having tucked up his sleeves a little higher than his elbows, washes his hands three times, then he rinses his mouth three

times, throwing the water into it with his right hand. After this, he, with his right hand, throws water up his nostrils, snuffing it up at the same time, and then blows it out, compressing his nostrils with his thumb and finger of the left hand—this being also performed three times. He then washes his face three times, throwing up the water with both hands. He next washes his right hand and arm, as high as the elbow, and in the same manner he washes the left. Then he draws his wetted right hand over the upper part of his head, raising his turban or cap with his left. If he has a beard, he then combs it with the wetted fingers of his right hand, holding his hand with the palm forwards and passing the fingers through his beard from the throat upwards. He then puts the tips of his fore-fingers into his ears and twists them round, passing his thumbs at the same time round the back of the ears from the bottom upwards. Next he wipes his neck with the back of the fingers of both hands, making the ends of his fingers meet behind his neck, and then drawing them forward. Lastly, he washes his feet, as high as the ankles and passes his fingers between the toes. During this ceremony which is generally performed in less than three minutes, the intending worshiper usually recites some pious ejaculations or prayers. For example:

Before commencing the wuzu':—"I am going to purify myself from all bodily uncleanness, preparatory to commencing prayer, that holy act of duty, which will draw my soul near to the throne of the Most High. In the name of God, the Great and Mighty. Praise be to God who has given us grace to be Moslems. Islam is a truth and infidelity a falsehood."

When washing the nostrils:—"O my God, if I am pleasing in Thy sight, perfume me with the odors of paradise."

When washing the right hand:—"O my God, on the day of judgment, place the book of my acting in my right hand, and examine my account with favor."

When washing the left hand:—"O my God, place not at the resurrection the book of my actions in my left hand."

The Shiya' is, acting more in accordance with the text of the Koran as quoted above, only wipe or rub the feet, instead of washing them, as do the Sunnis.

The ablution need not be performed before each of the five stated periods of prayer, when the person is conscious of having avoided every kind of impurity since the last performance of the ablution. The private parts of the body must also be purified when necessary. When water

cannot be procured, or would be injurious to health, the ablution may be performed with dust or sand. This ceremony is called *Tayammum*. The washing of the whole body is necessary after certain periods of impurity. The brushing of the teeth is also a religious duty. The benefits of ablution are highly extolled in the sayings of Mohammed, e. g., "He who performs the *wuzu*' thoroughly will extract all sin from his body even though it may be lurking under his finger nails." In the day of resurrection people shall come with bright faces, hands and feet, and there will be jewels in every place where the waters of the *wuzu*' have reached."

In all the principal mosques there are tanks, or wells, which supply water for the purposes of legal purification.

WUZU'.

The ablution made before saying the appointed prayers. Those which are said to be of divine institution are four in number, namely: to wash (1) the face from the top of the forehead to the chin, and as far as each ear; and (2) the hands and arms up to the elbows; (3) to rub (*masah*) with the wet hands a fourth part of the head; also (4) the feet to the ankles. The authority for these actions is the Koran, Sura v. 8: "O Believers! when ye address yourselves to prayer, wash your hands up to the elbow, and wipe your heads, and your feet to the ankles." The Sunnis wash the feet: the Shi'ahs are apparently more correct, for they only wipe, or rather rub (*masah*) them. In these ablutions, if the least portion of the specified part is left untouched, the whole act becomes useless and the prayer which follows is vain.

The Sunnah regulations (or those established on the example of Mohammed) regarding it as fourteen in number. (1) to make the intention or *niyah* of *wuzu*', thus: "I make this *wuzu* for the purpose of putting away impurity;" (2) to wash the hands up to the wrist, but care must be taken not to put the hands entirely into the water, until each has been rubbed three times with water poured on it; (3) to say one of the names of God at the commencement of the *wuzu*', thus: "In the name of the Great God;" or "Thanks to God;" (4) to clean the teeth (*miswah*); (5) to rinse the mouth three times; (6) to put water into the nostril three times; (7) to do all the above in proper order; (8) to do all without any delay between the various acts; (9) each part is to be purified three times; (10) the space between the fingers on one hand must be rubbed with the wet fingers of the other; (11) the beard must be combed with the fingers; (12) the whole head must be rubbed once; (13) the ears must be washed with the water remaining on the fingers after the last operation;

(14) to rub under and between the toes with the little finger of the left hand, drawing it from the little toe of the right foot and between each toe in succession.

PRAYER (Arabic salat).

Persian Namaz. Prayer is the second of the five foundations, or pillars, of practical religion in Islam, and is a devotional exercise which every Moslem is required to render to God at least five times a day, namely, at the early morning, midday, afternoon, evening, and night.

According to the traditions, Mohammed professed to have received instructions to recite prayers five times a day, during his mi'raj, or ascent to heaven. The tradition runs thus:

"The divine injunction for prayer was originally fifty times a day. And as I passed Moses (in heaven, during my ascent), Moses said to me, 'What have you been ordered?' I replied, 'Fifty times!' Then Moses said, 'Verily your people will never be able to bear it, for I tried the children of Israel with fifty times a day, but they could not manage it.' Then I returned to the Lord and asked for some remission. And ten prayers were taken off. Then I pleaded again and ten more were remitted. And so on, while at last they were reduced to five times. Then I went to Moses, and he said, 'And how many prayers have you been ordered?' And I replied, 'Five.' And Moses said, 'Verily, I tried the children of Israel with even five, but it did not succeed. Return to your Lord, and ask for further remission.' But I said, 'I have asked until I am quite ashamed, and I cannot ask again.'"

This Salat, or liturgical service, has thus become one of the most prominent features of the Mohammedan religion, and very numerous are the injunctions regarding it which have been handed down in the traditions. There are various minor differences amongst the numerous sects of Islam regarding the formula, but its main features are alike in all countries.

When the prayers are said in a congregation or in the mosque, they begin with the Igamah, which is a recitation of the same words as the azan, with the addition of the sentence, "Prayers are now ready!" The regular form of prayer then begins with the Niyah, which is said standing, with the hands on either side:—

"I have purposed to offer up to God only, with a sincere heart this morning (or as the case may be), with my face Qiblah-wards, two (or as the case may be) rak'ah prayers Tarz (Sunnah, or Nafil)."

Then follows the Takbir-i-Tahrimah, said with the thumbs touching

the lobules of the ears and the open hands on each side of the face.

The Qiyam, or standing position. The right hand placed upon the left, below the navel (the Shaft-is and the two other orthodox sects, place their hands on their breasts, as also the Wahhabis; the Shi-ahs keep their hands on either side. In all the sects the women perform the Qiyam with their hands on their breast), and the eyes looking to the ground in self-abasement. During which is said the Subhan (the Shi-ahs, omit the Subhan):—

“Holiness to Thee, O God!
And praise be to Thee!
Great is Thy name!
Great is Thy greatness!
There is no deity but Thee!”

The Ta’awwuz, or A’uzubillah, is then said as follows:—

“I seek refuge from God from cursed Satan.”

After which the Tasmiyah is repeated:—

“In the name of God, the compassionate, the merciful.”

Then follows the Tabihah, viz., the first chapter of the Koran:—

“Praise be to God, Lord of all the worlds!
The compassionate, the merciful!
King of the day of reckoning!
Thee only do we worship, and to Thee
only do we cry for help.
Guide Thou us in the straight pass,
The path of those to whom Thou hast been gracious;
With whom Thou art not angry,
And who go not astray.—Amen.”

After this the worshiper can repeat as many chapters of the Koran as he may wish; he should, at least, recite one long or two short verses. The following chapter is usually recited, namely, the Suratu’ I-Ikhlās, or the 112th chapter:—

“Say: He is God alone:
God the Eternal!
He begetteth not,
And is not begotten.
And there is none like unto Him.”

The Takbir-i-Ruku’, said whilst making an inclination of the head and body and placing the hands upon the knees, separating the fingers a little.

"God is great!"

The Tasbih-i-Ruku' said in the same posture.

"I extol the holiness of my Lord, the Great!

"I extol the holiness of my Lord, the Great!

"I extol the holiness of my Lord, the Great!"

The Qiyam-i-Sami' Ullah or Tasmi', said with the body erect, but, unlike the former Qiyam, the hands being placed on either side. The imam says aloud (when the prayers are said by a person alone, he recites both sentences):—

"God hears him who praises Him."

The people then respond in a low voice:—

"O Lord, Thou art praised."

Takbir-i-Sijdah, said as the worshiper drops on his knees.

God is great!

Tasbih-i-Sijdah, recited as the worshiper puts first his nose and then his forehead to the ground:

"I extol the holiness of my Lord, the most High!

"I extol the holiness of my Lord, the most High!

"I extol the holiness of my Lord, the most High!"

Then raising his head and body and sinking backward upon his heels, and placing his hands upon his thighs, he says the Takbir-i-Jalsah (the Shiah's here omit the Takbir, and say instead, "I rise and sit by the power of God!")

"God is great!"

Then whilst prostrating as before, he says the Takbir-i-Sijdah.

"God is great!"

And then during the prostration the Tasbih-i-Sijdah as before:

"I extol the holiness of my Lord, the most High!

"I extol the holiness of my Lord, the most High!

"I extol the holiness of my Lord, the most High!"

Then, if at the close of one rak'ah, he repeats the Takbir standing, when it is called Takbir-i-Qiyam; but at the end of two rak'ahs, and at the close of the prayer, he repeats it sitting, when it is called Takbir-i-Qu'ud. (The Shi'ahs here recite the Takbir): "God is great!" with the thumbs touching the lobules of the ear, and add, "I seek forgiveness from God my Lord, and I repent before Him."

"God is great."

Here ends one rak'ah, or form of prayer. The next rak'ah begins with the Fatikah, or first chapter of the Koran. At the close of every two rak'ahs he recites the Ta-hiyah, which is said whilst kneeling upon the ground. His left foot bent under him, he sits upon it, and places his hands upon his knees and says (the Shi'ahs omit the Ta-hiyah:

"The adoration of the tongue are for God, and also the adorations of the body, and alms-giving! Peace be on thee, O Prophet, with the mercy of God and his blessing!"

"Peace be upon us and upon God's righteous servants!"

Then raising the first finger of the right hand he recites the Tas-hahhud:

"I testify that there is no deity but God; and I testify that Mohammed is the servant of God, and the messenger of God!"

"God have mercy on Mohammed and his descendants" (the Shi'ahs merely recite):

"God have mercy on Mohammed; (and omit the rest), as Thou didst have mercy on Abraham and on his descendants, as Thou didst bless Abraham and his descendants!"

"Thou art to be praised and Thou art great!"

Then the Du'a:

"O God our Lord, give us the blessings of this life, and also the blessings of life everlasting. Save us from the torments of fire."

The Du'a is omitted by the Shi'ahs, who recite the following instead: "Peace be on thee, O Prophet, with the mercy of God and His blessing! Peace be upon us and upon God's righteous servants!"

He then closes with the salam.

Turning the head around to the right, he says: "The peace and mercy of God be with you."

At the close of the whole set of prayers, that is of Farz, Sunnah, Nafl, or Witr, the worshiper raises his hands and offers up a Munajat, or "supplication." This usually consists of prayers selected from the Koran or Hadis. They ought to be said in Arabic, although they are frequently offered up in the vernacular.

Such supplications were highly commended by Mohammed, who is related to have said. "Supplication is the marrow of worship." "There is nothing better before God than supplication."

"Supplicate God when ye are certain of its approval, and know that God accepts not the supplication of a negligent heart."

"Verily, your Lord is ashamed of his servants when they raise up their hands to Him in supplication to return them empty."

These daily prayers are either Farz, Sunnah, Nafl or Witr. Farz are those rak'ahs (or form of prayer), said to be enjoined by God. Sunnah, those founded on the practice of Mohammed. Nafl, the voluntary performance of two rak'ahs, or more, which may be omitted without sin. Witr, an odd number of rak'ahs, either one, three, five, or seven, said after the night prayer. These divisions of prayer are entirely distinct from each other. They each begin afresh with the Niyah, and worshipers may rest for awhile between them, but not converse on worldly subjects. The Wahhabis think it correct to say the Sunnah prayers in their houses and only the Farz prayers in the mosque.

The five times of prayer are known as Zuhr, 'Asr, Maghrib, 'Isha, and Fajr. There are also three voluntary periods called Ishrag, Zuha, and Tahajjud.

The official prayer of Islam, which is used throughout all the Mohammedan countries and is daily repeated in the Cairo University by ten thousand Mohammedan students from all countries, reads thus :

"I seek refuge with Allah, from Satan the accursed, in the name of Allah, the compassionate, the merciful. O Lord of all creatures, O Allah, destroy the infidels and thine enemies, the enemies of religion. O Allah, make their children orphans and defile their abodes. Cause their feet to slip. Give them and their families, their children, household and women and relations by marriage, their brothers and friends, their possessions and their race, their wealth and lands as booty to the Musselman, O Lord of all creatures!"

Here are some of the commandments of the Koran :

(1) They are surely infidels who say: "Verily God is Christ, the son of Mary." Koran, chapter 5.

(2) O true believers, take not the Jews or Christians for your friends; they are friends to each other; but whosoever among you taketh them for friends, he is surely one of them. Koran, chapter 5.

(3) War is enjoined upon you against the infidels, but this is hateful unto you; yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you; but God knoweth and ye know not. Koran, chapter 2.

(4) Fight, therefore, against them until there be no temptation to idolatry, and the religion be God's. Koran, chapter 2.

(5) Fight against the friends of Satan for the stratagem of Satan is weak. Koran, chapter 4.

(6) And when the months wherein ye are not allowed to attack them shall be past, kill the idolators wheresoever ye shall find them,

and take them prisoners and besiege them and lie in ambush for them in every convenient place. Koran, chapter 9.

(7) When ye encounter the unbelievers strike off their heads until ye have made great slaughter among them. Koran, chapter 47.

(8) Ye are also forbidden to take to wife free women who are married except those women whom your right hand shall possess as slaves. This is ordained you from God."

So you see they have for a guide in this life the Koran and the reward hereafter, Paradise.

SALATU 'S-SAFAR.

"Prayers of travel." A shortened recital of prayer allowed to travelers. It is founded on a tradition by Ya'la ibn Umayyah, who says, "I said to 'Umar, God hath said, 'When ye go to war in the land, it shall be no sin for you to shorten your prayers if ye fear that the infidels may attack you;' but now, verily, we are safe in this journey, and yet we shorten your prayers. 'Umar replied, 'I also wondered at the thing that astonished you;' but the prophet said, 'God hath done you a kindness in curtailing your prayers, therefore accept it.' Ibn 'Umar says, 'I traveled with the Prophet, and he did not say more than two rak'ahs of prayer, and Abu Bakr and 'Umar and 'Usman did the same.' Ibn 'Abbas says, 'The Prophet used to say on a journey the noon and afternoon prayers together, and the sunset and evening prayer together.'"

The established prayers for a traveler are, therefore, two rak'ahs instead of the four farz rak'ahs at the noon and afternoon and evening prayers, and the usual two farz at the morning and the usual three farz at the-sunset prayers; all voluntary prayers being omitted.

SALATU 'T-TARAWITR.

"Prayer of rest." So called because of the pause or rest made for ejaculations between every four rak'ahs. Twenty rak'ah prayers recited after the night prayer during the month of Ramazan. They are often followed with recitations known as zikrs, and form an exciting service of devotion. The Imam recites the Tarawitr prayers with a loud voice.

Abu Hurairah says: "The Prophet used to encourage people to say night prayers in Ramazan without ordering them positively, and would say, 'He who stands up in prayer at night, for the purpose of obtaining reward, will have all his sins pardoned;' then the Prophet died, leaving the prayers of Ramazan in this way." It is said 'Umar instituted the present custom of reciting the twenty rak'ahs.

SALATU 'T-TASBIH.

"Prayer of praise." A form of prayer founded on the following tradition related by Ibu 'Abbas, who says:

"Verily, the Prophet said to my father, 'O 'Abbas! O my uncle! shall I not give you, shall I not present unto you, shall I not inform you of a thing which covers acts of sin? When you perform it, God will forgive your sins, your former sins, and your latter sins, and those sins which you did unknowingly, your great sins, your small sins, your disclosed sins and your concealed sins! It is this, namely, that you recite four rak'ahs of prayer, and in each rak'ah recite the Fatihatu 'l-Kitab (i. e., the Introductory chapter of the Koran), and some other Sura of the Koran; and when you have recited these portions of the Koran in the position of Qiyam, then say, 'Holiness to God!' and 'Praise be to God!' and 'There is no deity but God!' and 'God is most great!' fifteen times. Then perform a ruku' and recite it ten times; then raise up your head and say it ten times; then make the sadjah and say it ten times; then raise your head and say it ten times; then make another sadjah, and say it ten times, then raise your head again and say it ten times; altogether seventy-five times in every rak'ah; and do this in each of the rak'ah. If you are able to say this form of prayer every day, then do so, but if not, do it once every Friday, and if not each week, then say it once a month, and if not once a month, then say it once a year, and if not once a year, then do it once in your lifetime.'"

The foregoing is a striking illustration of the mechanical character of the Moslem religion as regards its system of devotion.

PRAYERS FOR THE DEAD.

According to the teaching of Mohammed, it is the duty of all true Moslems to pray for the dead (Durru 'l-Mukhtar, p. 135). See also Mishkat, book v. chapter iii.

"God most certainly exalts the degrees of a virtuous servant in Paradise, and the virtuous servant says, 'O my Lord, from whence is this exalted degree for me?' and God says, 'It is on account of your children asking pardon for you.'"

"The Prophet passed the graves in al-Madinah and turned his face toward them, and said, 'Peace be to you, O inhabitants of the graves! May God forgive us and you. Ye have passed on before us, and we are following you.'"

"A dead person in the grave is like one over his head in water, who calls to somebody to take him by the hand. For he has hope that his

father or mother, or his brother, or his friend will pray for him. For when the prayer reaches the dead person, it is more esteemed by him than the whole world, and all that is in it; and verily God most certainly gives to the dead, on account of the prayers of the people on earth, rewards like mountains, for verily the offerings of the living for the dead are asking forgiveness for them."

Sura lxxi. 29: "And Noah said, 'O my God, forgive me and my parents.'"

Sura ix. 114, 115: "It is not for the Prophet to pray for the forgiveness of those who, even though they be near of kin, associate other gods with God, after it has been made clear to them that they are to be inmates of hell. For neither did Abraham ask forgiveness for his father, but in pursuance of a promise which he had promised him, and when it was shown him that he was an enemy of God, he declared himself clear of him; yet Abraham was pitiful and kind."

It is related in the Traditions that the Prophet visited his mother's grave, and wept in such a way as to cause those who were standing around him to weep also. And the Prophet said, "I have asked my benefactor permission to ask pardon for my mother, which was not granted then. I asked my Lord's permission to visit her grave and it was granted, therefore do ye visit graves, because they remind you of death."

FRIDAY (Arabic Jum'ah).

"The day of Assembly." The Mohammedan Sabbath, on which they assemble in the Jumi' Masjid, or chief mosque, and recite two rik'ahs of prayers and listen to the oration or khutbah at the time of midday prayer. Mohammed claims in the Traditions to have established Friday as a day of worship by divine command. He says, "Friday was ordered as a divine day of worship both for the Jew and Christian, but they have acted contrary to the command. The Jew fixed Saturday and the Christians fixed Sunday."

According to the same traditions, Friday is "the best day on which the sun rises, the day on which Adam was taken into Paradise and turned out of it, the day on which he repented and on which he died. It will also be the Day of Resurrection."

There is only a certain hour on Friday (known only to God), on which a Moslem obtains all the good he asks of the Almighty. Mohammed prayed that God put a seal on the heart of every Moslem who through negligence omits prayer for three successive Fridays. Mohammed said: "Whoever bathes on Friday and comes to prayers in the be-

ginning and comes on foot and sits near the Imam and listens to the khutbah, and says nothing playful, but sits silent, every step he takes will get the rewards of a whole year's worshipping and rewards of one year's fast and one year's prayings at night."

"There are three descriptions of people present on Friday; one of them who comes to the Masjid talking triflingly, and this is what he gets instead of rewards; and there is a man who is present for making supplications, and he asks God, and if He wills He gives him; if not, refuses; the third a man who attends to hear the khutbah and is silent, and does not incommode any one, and this Friday covers his sins till the next, and three days longer; for God says, 'Whoever doth one good act will receive ten in return.'"

ZAKAT.

In its primitive sense the word *zakat* means purification, whence it is also used to express a portion of property bestowed in alms, as sanctification of the remainder to the proprietor. It is an institution of Islam and founded upon an express command in the Koran, being one of the five foundations of practical religion.

It is a religious duty incumbent upon any person who is free, sane, adult, and a Moslem, provided he be possessed in full property of such estate or effects as are termed in the language of the law *nisab*, and that he has been in possession of the same for the space of one complete year. The *nisab*, or fixed amount of property upon which *zakat* is due, varies with reference to the different kinds of property in possession, as will be seen in the present article.

The one complete year in which the property is held in possession is termed *hauho 'l-haul*. *Zakat* is not incumbent upon a man against whom there are debts equal to or exceeding the amount of his whole property, nor is it due upon the necessities of life, such as dwelling houses or articles of clothing, or household furniture, or cattle kept for immediate use, or slaves employed as actual servants, or armour and weapons designed for present use, or upon books of science and theology used by scholars, or upon tools used by craftsmen.

(1) The *zakat* of camels. *Zakat* is not due upon less than five camels, and upon five camels it is one goat or sheep, provided they subsist upon pasture throughout the year, because *zakat* is only due upon such camels as live on pasture, and not upon those which are fed in the home with forage. One goat is due upon any number of camels from five to nine; two goats for any number of camels from ten to four-

teen; three goats for any number from twenty to twenty-four. Upon any number of camels from twenty-five to thirty-five the zakat is a bint mikhaz, or a yearling female camel; from thirty-six to forty-five, a bint labun, or a two-year-old female camel; from forty-six to sixty, a higgah, or a three-year-old female camel; from sixty-one to seventy-five, a jiz'ah, or four-year-old female camel; from seventy-five to ninety, two camels' female two-year-old colts; and from ninety-one to one hundred and twenty, two camels' female three-year-old colts. When the number of camels exceeds one hundred and twenty, the zakat is calculated by the aforesaid rule.

(2) The zakat of bulls, cows and buffaloes. No zakat is due upon fewer than thirty cattle, and upon thirty cattle which feed on pasture for the greater part of the year, there is due at the end of the year a tabi 'ah, or a one-year-old calf; and upon forty is due a musim, or a calf of two years old; and where the number exceeds forty, the zakat is to be calculated according to this rule. For example, upon sixty, the zakat is two yearling calves; upon seventy, one tabi 'ah; upon eighty, two musims; upon ninety, three tabi 'ahs; upon one hundred, two tabi 'ahs and one musim; and thus upon every ten head of cattle a musim and a tabi 'ah alternately. Thus, upon one hundred and ten kine, the zakat is two musims and one tabi 'ah; and one hundred and twenty, four tabi 'ahs. The usual method, however, of calculating the zakat upon large herds of cattle is by dividing them into thirties and forties, imposing upon every thirty one tabi 'ah, or upon every forty one musim.

(3) Zakat upon sheep and goats. No zakat is due upon less than forty, which have fed the greater part of the year upon pasture, upon which is due one goat, until the number reaches one hundred and twenty; for one hundred and twenty-one to two hundred it is two goats or sheep; and above this, one for every hundred. The same rules apply to both sheep and goats, because in the Traditions the original word ghanam applies to both species.

(4) Zakat upon horses. When horses and mares are kept indiscriminately together, feeding for the greater part of the year on pasture, it is the option of the proprietor to give a zakat of one dinar per head for the whole, or to appreciate the whole, and give five per cent upon the total value. No zakat whatever is due upon droves of horses consisting entirely of males, or entirely of mares. There is no zakat due upon horses or mules, unless they are articles of merchandise, nor is it due upon war horses, or upon beasts of burden, or upon cattle kept for drawing plows and so forth.

(5) Zakat upon silver. It is not due upon silver of less value than two hundred dirhams, but if one be possessed of this sum for a whole year, the zakat due upon it is five dirhams. No zakat is due upon an excess above the two hundred dirhams till such excess amount to forty, upon which the zakat is one dirham, and for every succeeding forty, one dirham. Those dirhams in which silver predominates are to be accounted silver, and the laws respecting silver apply to them, although they should contain some alloy; and the same rule holds with regard to all articles falling under the denomination of plate, such as cups and goblets.

(6) Zakat upon gold. No zakat is due upon gold under the value of twenty misquals, and the zakat due upon twenty misquals is half a misqual. When the quantity of gold exceeds twenty misquals, on every four misquals above twenty are due two qirates, and so on in proportion.

Zakat is due upon gold and silver bullion, and upon all gold and silver ornaments and utensils.

(7) Zakat upon articles of merchandise. Articles of merchandise should be appraised and a zakat of two and one-half per cent paid upon the value, if it exceed two hundred dirhams in value.

(8) Zakat upon mines, or buried treasures. Mines of gold, silver, iron, lead, or copper, are subject to a zakat of one-fifth; but if the mine is discovered within the precincts of a person's own home, nothing is due. And if a person find a deposit of buried treasure, a fifth is due upon it. No zakat is due upon precious stones.

(9) Zakat upon the fruits of the earth. Upon everything produced from the ground there is a tenth, whether the soil be watered by the overflow of rivers or by periodical rains, excepting the articles of wood, bamboo, and grass, which are not subject to the tithe. Land watered by means of buckets, or machinery, or watering camels, is subject to a twentieth. Honey and fruits collected in the wilderness are subject to tithe.

The zakat is received by a collector duly appointed for the purpose, although it is lawful for the possessor to distribute his alms himself. If a person come to the collector, and make a declaration on oath as to the amount of his property upon which zakat is due, his statement is to be credited.

There are seven descriptions of persons upon whom zakat may be bestowed.

- (1) Fagirs, or persons possessed of property, the whole of which, however, does not amount to a nisab.
- (2) Miskins, or persons who have no property whatever.
- (3) The collector of zakat.
- (4) Slaves.
- (5) Debtors.
- (6) Fi sabili 'llah, i. e., in the service of God, or religious warfare.
- (7) Travelers.

The above laws with reference to zakat are those according to the Hanafiyah sect, but the differences amongst the Imams of the Sunnis on this subject are but small. They may be seen upon reference to Hamilton's translation of the Hidayah, vol. 1. p. 1.

HAJJ.

Lit. "setting out," "tending towards." The pilgrimage to Makkah performed in the month of Zu 'l-Hijah, or the twelfth month of the Mohammedan year. It is the fifth pillar of Mohammedan practical religion, and an incumbent religious duty, founded upon express injunctions in the Koran. According to Mohammed it is a divine institution, and has the following authority in the Koran for its due observance:

"And proclaim to the people a pilgrimage. Let them come to thee on foot and on every fleet camel, arriving by every deep defile:

"This do. And he that respecteth the sacred ordinance of God, this will be best for him with the Lord."

"And some say, 'Our Lord! give us good in this world and good in the next, and keep us from the torment of fire.'

"They shall have the lot which they have merited; and God is swift to reckon.

"Bear God in mind during the stated days; but if any haste away in two days (i. e., after the hajj), it shall be no fault in him: And if any tarry longer, it shall be no fault in him, if he fear God. Fear God, then, and know that to Him shall ye be gathered."

Sura iii:90: "The first temple that was founded for mankind was that in Bakkah (i. e., Makkah). Blessed, and a guidance to human beings."

For a lawful hajj there are three actions which are farz, and five which are wajib; all the rest are sunnah or mustahabb. The farz are: to wear no other garment except the ihram; to stand in 'Arafat; to make the tawaf, or circuit round the Ka 'bah.

The wajib duties are: To stay in al-Muzalifah; to run between

Mount as-Safa and Mount al-Marwah; to perform the Ramyu'r-Rijam, or the casting of the pebbles; if the pilgrims are non-Meccans, to make an extra tawaf; to shave the head after the pilgrimage is over.

The hajj must be made at the appointed season. Sura ii:193: "Let the pilgrimage be made in the months already known." These months are Shawwal, Zu 'l-Qa'dah, and the first ten days of Zu 'l-Hijjah. The actual hajj must be in the month of Zu 'l-Hijjah, but the preparations for, and the niyah, or intention of the hajj can be made in the two preceding months. The 'umrah, or ordinary visitation, can be done at any time of the year except on the ninth and four succeeding days of Zu 'l-Hijjah. On each of the various roads leading to Makkah, there are at a distance of about five or six miles from the city stages called Migat. The following are the names: On the Madinah road, the stages are called Zu 'l-Halifah; on the 'Irag road, Zatu 'Arg; on the Syrian road, Hujfah; on the Hajd road, Qarn; on the Yaman road, Yalamlam.

The following is the orthodox way of performing the pilgrimage, founded upon the example of the Prophet himself.

Upon the pilgrim's arrival at the last stage near Makkah, he bathes himself, and performs two rak'ah prayers, and then divesting himself of his clothes, he assumes the pilgrim's sacred robe, which is called ihram. This garment consists of two seamless wrappers, one being wrapped round the waist, and the other thrown loosely over the shoulder, the head being left uncovered. Sandals may also be worn, but not shoes or boots. After he has assumed the pilgrim's garb, he must not anoint his head, shave any part of his body, pare his nails, nor wear any other garment than the ihram. The pilgrim having now entered upon the hajj, faces Makkah, and makes the niyah (intention), and says: "O God, I purpose to make the hajj; make this service easy to me and accept it from me." He then proceeds on his journey to the sacred city and on his way, as well as at different periods in the pilgrimage he recites or sings with a loud voice the pilgrim's song, called the Talbiyah (a word signifying waiting or standing for orders). In Arabic it runs thus (as given in the Sahihu 'l-Bukhari, p. 210):

"Labbaika! Allahumma! Labbaika!

Labbaika! La Sharika laka! Labbaika!

Inn 'l-hamda wa 'n-ni-mata laka, wa'l-mulka laka!

La Sharika laka!"

Which, following the Persian commentator, 'Abdu'l-Hagg, may be translated as follows :

"I stand up for Thy service, O God! I stand up!
 I stand up! There is no partner with Thee! I stand up!
 Verily, Thine is the Praise, the Blessing and the Kingdom!
 There is no partner with Thee!

Immediately on his arrival at Makkah he performs legal ablutions in the Masjidu'l-haram, and then kisses the black stone (al-Hajaru'l-aswad). He then encompasses the Ka'bah seven times; three times at quick step or run, and four times at a slow pace. These acts are called the tawaf and are formed by commencing on the right and leaving the Ka'bah on the left. Each time as the pilgrim passes round the Ka'bah he touches the Ruknu'l-Yamani, or the Yamani corner, and kisses the sacred black stone. He then proceeds to the Magamu Ibrahim (the place of Abraham), where he recites the 119th verse of the 22nd Sura of the Koran, "Take ye the station of Abraham for a place of prayer," and performs two rak'ah prayers, after which he returns to the black stone and kisses it. He then goes to the gate of the temple leading to Mount as-Safa, and from it ascends the hill, reciting the 153rd verse of the 2nd Sura of the Koran, "Verily, as-Safa and al-Marwah are the signs of God." Having arrived at the summit of the mount, turning towards the Ka'bah, he recites the following :

"There is no deity but only God! God is great! There is no deity but God alone! He hath performed His promise, and hath aided His servant and hath put to flight the host of infidels by Himself alone!"

These words are recited thrice. He then runs from the top of Mount as-Safa to the summit of Mount al-Marwah seven times, repeating the aforesaid prayers on the top of each hill. This is the sixth day, the evening of which is spent at Makkah, where he again encompasses the Ka'bah.

Upon the seventh day he listens to the khutbah, or oration, in the great mosque in which are set forth the excellences of the pilgrimage and the necessary duties required of all true Moslems on the following days.

On the eighth day, which is called Tarwiyah, he proceeds with his fellow pilgrims to Mina, where he stays and performs the usual services of the Moslem ritual, and remains the night.

The next day (the ninth), after morning prayer, he proceeds to Mount 'Arafat, where he recites the usual prayers and listens to another

khutbah. He then leaves for al-Muzdalifah, a place midway between Mina and 'Arafat, where he should arrive for the sunset prayer.

The next day, the tenth, is the Yaumu'n-Nahr, or the "Day of Sacrifice," known all through the Moslem world and celebrated as the 'Idu-'l-Azha. Early in the morning, the pilgrims having said their prayers at Muzdalifah they proceed in a body to three pillars in Mina, the first of which is called the Shaitanu 'l-Kubir, or Great Devil." The pilgrims cast seven stones at each of these pillars, the ceremony being called the Ramyu'r-Rijam, or casting of stones. Holding the rijam, or pebble between the thumb and forefinger of the right hand, the pilgrim throws it at a distance of not less than fifteen feet, and says, "In the name of God, the Almighty, I do this and in hatred of the devil and his shame." The remaining six stones are thrown in the same way. It is said that this ceremony has been performed ever since the days of Bahira, a Nestorian monk whom Mohammed met when he was journeying back from Syria to Makkah, and who is said to have perceived by various signs that he was a prophet. His Christian name is supposed to have been Sergius (or Georgius).

Sprenger thinks that Bahira remained with Mohammed, and it has been suggested that there is an allusion to this monk in the Koran, Sura xvi:105: "We know that they say, 'It is only a man who teacheth him.'" Husain, the commentator, says on this passage that the Prophet was in the habit of going every evening to a Christian to hear the Taurat, and Injil. Another Syrian writer has said that Sergius said to Mohammed, "I will write you a book and make you a prophet."

Mohammed consented to this. After the book was ready, two men agreed to meet at a certain well, the teacher going down in the well. Mohammed was to take with him messengers who carried ropes. The Christian teacher said that he would not send the book in the first two which came to him, but the third rope was to contain the book.

Mohammed said to the people: God has spoken to me in a vision, that I am to be the last Prophet. He has sent me a book from heaven, which is in a certain well. Come and be my witness of the truth, and bring my book up. They did as he had said, and in accordance with the promise of the teacher, the book was sent up the third time. When they saw the book they all believed him to be the true Prophet. Then Mohammed said: "Whoever believeth in me to be the last Prophet, and believeth in my book, let him throw a stone in that well;" so each one of them did what was asked, and the man who wrote the book was killed, without their knowing what they had done. Since, it has been

kept by them, this casting or throwing of stones. The pilgrim then returns to Mina and performs the sacrifice of the 'Idu 'l-Azha. The victim may be a sheep or goat or a cow or a camel, according to the means of the pilgrim.

Placing its head towards the Ka'bah, its forelegs being bandaged together, the pilgrim stands on the right side of his victim and plunges the knife into its throat with great force, and cries with a loud voice, "Allah Akbar!" "God is great! O God, accept this sacrifice from me!"

This ceremony concludes the pilgrimage, and the hajj, or pilgrim then gets himself shaved and his nails pared, and the ihram or pilgrim garment is removed. Although the pilgrimage is over, he should still rest at Makkah the three following days, which are known as the Ayyamu't-Tashrig, or the days of drying up of the blood of the sacrifice. Three well earned days of rest after the peripatetic performance of the last four days.

Before he leaves Makkah he should once more perform the circuits round Ka'bah and throw stone at the Satanic pillars at Mina, seven times. He should also drink of the water of the Zamzam well.

Most Moslems then go to al-Madinah, and make their salutations at the shrine of Mohammed. This is regarded as an incumbent duty by all except the Wahhabis, who hold that to make the visitation of the Prophet's tomb a religious ceremony is shirk, or associating the creature with God. From the time the pilgrim has assumed the ihram until he takes it off, he must abstain from all worldly affairs and devote himself entirely to the duties of the hajj. He is not allowed to hunt, though he may catch fish if he can. "O Believers, kill no game while ye are on pilgrimage." (Sura v. 96). The Prophet also said: "He who shows the place where game is to be found is equally as bad as the man who kills it." The hajj must not scratch himself, lest vermin be destroyed, or a hair be uprooted. Should he feel uncomfortable, he must rub himself with the open palm of his hand. The face and head must be left uncovered, the hair on the head and beard unwashed and uncut. "Shave not your heads until the offering reach the place of sacrifice." (Sura ii. 192). On arriving at an elevated place, on descending a valley, or meeting any one, on entering the city of Makkah, or the sacred temple, the hajj should continually repeat the word "Labbaika, Labbaika," and whenever he sees the Ka'bah he should recite the Takbir, "God is great!" and the Ta'lih "There is no deity but God!"

The pilgrimage known as the hajj, as has been already stated, can

only be made on the appointed days of the month of Zu'l-Hijjah. A visit at any other time is called the 'Umrah. If the pilgrim arrives as late as the ninth day, and is in time to spend that day, he can still perform the pilgrimage legally.

The pilgrimage cannot be performed by proxy by Sunni Moslems, but is allowed by the Shi'ahs, and it is by both considered a meritorious act to pay the expenses of one who cannot afford to perform it. But if a Mohammedan on his deathbed bequeath a sum of money to be paid to a certain person to perform the pilgrimage, it is considered to satisfy the claims of the Moslem law. If a Moslem have the means of performing the pilgrimage, and omit to do so, its omission is equal to a kabirah, or mortal sin. According to the saying of the Prophet, the merits of pilgrimage to Makkah are very great:

"He who makes a pilgrimage for God's sake, and does not talk loosely, nor act wickedly, shall return as pure from sin as the day on which he was born." "Verily, they put away poverty and sin like the fires of a forge removes dross. The reward of a pilgrimage is paradise." "When you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sins have been forgiven and his supplications will be accepted."

The ceremonies of the pilgrimage could not be entirely done away with. The universal reverence of the Arab for the Kaabah was too favorable and obvious a means for uniting all the tribes into one confederation with one common purpose in view. The traditions of Abraham, the father of their race, and the founder of Mohammed's own religion, as he always declared it to be, no doubt gave the ancient temple a peculiar sanctity in the Prophet's eyes, and although he first settled upon Jerusalem as his qiblah, he afterwards reverted to the Kaabah itself. Here, then, Mohammed found a shrine, to which, as well as at which, devotion had been paid from time immemorial; it was one thing which the scattered Arabian nation had in common—the one thing which gave them even the shadow of a national feeling; and to have dreamed of abolishing it, or even diminishing the honors paid to it, would have been madness and ruin to his enterprise. He, therefore, did the next best thing, he cleared it of idols and dedicated it to the service of God.

This same pilgrimage is often urged as a sign of Mohammed's tendency to superstition, even idolatry. It is asked how the destroyer of idols could have concealed his conscience to the circuits of the Kaabah and veneration of the black stone covered with adoring kisses.

The rites of the pilgrimage cannot, certainly, be defended against the charge of superstition; but it is easy to see why Momammed enjoined them. They were hallowed to him by the memories of his ancestors, who had been the guardians of the sacred temple, and by the traditional reverence of all his people; and besides this tie of association, which in itself was enough to make it impossible for him to do away with the rites, Mohammed perceived that the worship in the Ka'bah would prove of real value to religion. He swept away the more idolatrous and immoral part of the ceremonies, but he retained the pilgrimage to Mecca and the old veneration of the temple for reasons of which it is impossible to dispute the wisdom. He well knew the consolidating effect of forming a center to which his followers should gather; and hence he re-asserted the sanctity of the black stone that 'came down from heaven;' he ordained that everywhere throughout the world the Moslem should pray looking towards Ka'bah, and he enjoined him to make the pilgrimage thither. Mecca is to the Moslem what Jerusalem is to the Jew. It bears with it all the influences of centuries of associations. It carries the Moslem back to the cradle of his faith, the childhood of his Prophet; it reminds him of the struggle between the old faith and the new, of the overthrow of the idols, and the establishment of the worship of the one God. And most of all it bids him remember that all his brother Moslems are worshiping towards the same sacred spot; that he is one of a great company of believers, united by one faith, filled with the same hopes, reverencing the same thing, worshiping the same God. Mohammed showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Islam.

The Meccan pilgrimage admits of no other explanation than this, that the Prophet of Arabia found it expedient to compromise with Arabian idolatry. And hence we find the superstition and silly customs of the Hajj grafted on to a religion which professes to be both monotheistic in its principles, and iconoclastic in its practices.

A careful and critical study of Islam will, we think, convince any candid mind that at first Mohammed intended to construct his religion on the lines of the Old Testament. Abraham, the true Moslem, was his prototype, Moses his law-giver, and Jerusalem his Qiblah. But circumstances were ever wont to change not only the Prophet's revelations, but also his moral standards. Mecca became the Qiblah; and the spectacle of the Moslem world bowing in the direction of a black stone, whilst they worship the one God, marks Islam, with its Meccan pilgrimage, as a religion of compromise.



DAVID BAR JOSEPH.
(IN HAJJ COSTUME.)

The young man whom I met in Berlin, Germany, in 1889, through whose kindness a friend of his, Mr. Schmidt, paid all my expenses to New York.

Apologists of Islam have endeavored to shield Mohammed from the solemn charge of having "forged the name of God," but we know of nothing which can justify the act of giving the stupid and unmeaning ceremonies of the pilgrimage all the force and solmenity of a divine enactment.

The Wahhabis, the Puritans of Islam, regard the circumambulation of the Prophet's tomb as superstitions (as shirk, or associating something with God, in fact), but how can they justify the foolish ceremonies of the hajj? If reverence for the Prophet's tomb is shirk, what are the runnings at as-Safa and al-'Marwah, the stonings of the pillars, and the kissings of the black stone? No Moslem has ever yet attempted to give a spiritual explanation of the ceremonies of the Meccan pilgrimage, for in attempting to do so he would be charged with the heresy of shirk!

'IDU 'L-FITR.

The festival of the Breaking of the Fast." It is called, also, 'Idu Ramazan, the 'Idu's-Sadayah (Feast of Alms), and the 'Idu's-saghir (Minor Festival). It commences as soon as the month's fast in Ramazan is over, and consequently, on the first day of the month of Shawwal. It is specially a feast of alms-giving. "Bring out your alms," said Ibu 'Abbas, "for the Prophet has ordained this as a divine institution, one Sa' of barley or dates, or a half-Sa' of wheat: this is for every person, free or bond, man or woman, old or young, to purify thy fast (i. e., the month's fast just concluded) of any obscene language, and to give victuals to the poor."

On this festival the people having previously distributed the alms which are called the Sadagatu 'l-Fitr, assemble in the vast assembly outside the city in the Idgah, and, being led by the Imam, recite two rak'ahs of prayer. After prayers the Imam ascends the mimbar, or pulpit, and delivers the khutbah, or oration. We are indebted to Mr. Sell for the following specimens of one of these sermons:

"In the name of God, the Compassionate, the Merciful.

"Holy is God who has opened the door of mercy for those who fast, and in mercy and kindness has granted them the right of entrance into heaven. God is greater than all. There is no God save Him. God is great! God is great! and worthy of praise. It is of His Grace and favor that He rewards those who keep the fast. He has said: 'I will give in the future world houses and palaces and many excellent blessings to those who fast.' God is great! God is great! Holy is he who certainly sent the Koran to our Prophet in the month of Ram-

azan, and who sends angels to grant peace to all true believers. God is great and worthy of all praise. We praise and thank him for the 'Idu 'l-Fitr, that great blessing; and we testify that beside Him there is no God. He is alone. He has no partner. This witness which we give to His Unity will be a cause of our safety here, and finally gain us an entrance to Paradise. Mohammed (on whom be the mercy and peace of God) and all famous prophets are His slaves. He is the Lord of genii and of men. From Him comes mercy and peace upon Mohammed and his family, so long as the world shall last. God is greater than all. There is none beside Him. God is great! God is great! and worthy of all praise. O company of Believers, O congregation of Moslems, the mercy of the True One is on you. He says that His feast day is a blessing to you, and a curse to unbelievers. Your fasting will not be rewarded, and your prayers will be stayed in their flight to heaven until you have given the sadagah. O congregation of Believers, to give alms is to you a wajib duty. Give to the poor some measures of grain or its money equivalent. Your duty in Ramazan was to say the Tarawih prayer, to make supplication to God, to sit and meditate and to read the Koran. The religious duties of the first ten days of Ramazan gain the mercy of God, those of the second ten merit His pardon; whilst those of the last ten save those who do them from the punishment of hell. God has declared that Ramazan is a noble month, for is not one of its nights the Lailatu 'l-Qudr, better than a thousand months? On that night Gabriel and the angels descended from heaven: till the morning breaks it is full of blessing. Its eloquent interpreter, and its clearest proof is the Koran, the Word of God, most Gracious. Holy is God who says in the Koran: 'This is a guide for men, a distinguisher between right and wrong.' O Believers, in such a month be present, obey the order of your God, and fast; but let the sick and the travelers substitute some other days on which to fast, so that no days be lost, and say: 'God is great!' and praise Him. God has made the fast easy for you. O Believers, God will bless you and us by the grace of the Holy Koran. Every verse of it is a benefit to us and fills us with wisdom. God is the Bestower, the Holy King, the Munificent, the Kind, the Nourisher, the Merciful, the Clement."

The Khutbah being ended, the whole congregation raise their hands and offer a munajat for the remission of sins, the recovery of the sick, increase of rain, abundance of corn, preservation from misfortune, and freedom from debt. The Imam then descends to the ground, and makes further supplication for the people, the congregation saying "Amin" at

the end of each supplication. At the close of the service the members of the congregation salute and embrace each other, and offer mutual congratulations, and then return to their homes, and spend the rest of the day in feasting and merriment.

The assemblies of the ladies on this festival are marked by all the amusements and indulgences they can possibly invent or enjoy in their secluded state. Some receiving, others paying visits in covered conveyances; all doing honor to the day by wearing their best jewelry and most splendid dress. The Zanawatr rings with festive songs and loud music, the cheerful meeting of friends, the distribution of presents to dependents, and remembrances to the poor; all is life and joy, cheerful bustle and amusement, on this happy day of festival, when the good lady of the mansion sits in state to receive presents from inferiors and to grant proof of her favor to others.

Soon after sunrise on the first day, the people having all dressed in new, or in their best clothes, the men assemble in the mosques, and perform the prayers of two rak'ahs, a Soonneh ordinance of the 'eed; after which, the Khateeb delivers an exhortation. Friends, meeting in the mosque, or in the street, or in each other's houses, congratulate and embrace and kiss each other. They generally visit each other for this purpose. Some even, of the lower classes, dress themselves entirely in a new suit of clothes, and almost everyone wears something new, if it be only a pair of shoes. The servant is presented with at least one new article of clothing by the master, and receives a few piasters from each of his master's friends, if they visit the house; or even goes to those friends to congratulate them, and receives his present; and if he has served a former master, he also visits him and is in like manner rewarded for his trouble; and sometimes he brings a present of a dish of sweet cakes, and obtains in return money of twice the value, or more. On the days of this 'eed, most of the people of Cairo eat salted fish and thin, folded pancakes and a kind of bun. Some families also prepare a dish consisting of stewed meat, with onions, and a quantity of treacle, vinegar, and a coarse flour, and the master usually procures dried fruit, such as nuts, raisins, etc., for his family. Most of the shops in the metropolis are closed, except those at which eatables and sherbet are sold; but the streets present a gay appearance, from the crowds of passengers in their holiday clothes.

One or more days of this festival, some or all of the members of most families, but chiefly the women, visit the tombs of their relatives. This they also do on the occasion of the other grand festival ('Idu 'L-

Azha). The visitors, or their servants, carry palm-branches, and sometimes sweet basil, to lay upon the tomb which they go to visit. The palm-branch is broken into several pieces, and these, or the leaves only, are placed on the tomb.

Numerous groups of women are seen on these occasions, bearing palm-branches, on their way to the cemeteries in the neighborhood of the metropolis. They are also provided, according to their circumstances, with cakes, bread, dates, or some other kind of food, to distribute to the poor who resort to the burial-ground on these days. Sometimes tents are pitched for them; the tents surround the tomb which is the object of the visit. The visitors recite the *Fat'hah*, or if they can afford it, employ a person first to recite the *Soorat Ya'-Seen*, or a larger portion of the *Koran*. Often a *Khutmeh* (or recital of the whole of the *Koran*) is performed at the tomb, or in the house by several *fickees*.

Then men generally return immediately after these rites have been performed, and the fragments or leaves of the palm-branch laid on the tomb: the women usually go to the tomb early in the morning, and do not return until the afternoon; some of them (but these are not generally esteemed women of correct conduct), if they have a tent, pass the night in it and remain until the end of the festival, or until the afternoon of the following Friday; so, too, do the women of a family possessed of a private, enclosed burial ground, with a house within it for there are many such enclosures, and not a few with houses for the accommodation of the females in the midst of the public cemeteries of Cairo. Intrigues are said to be not uncommon with the females who spend the nights in tents among the tombs. The great cemetery of Bab en-Nusr, in the desert tract immediately on the north of the metropolis, presents a remarkable scene on the two 'eeds. In a part next the city gate from which the burial ground takes its name many swings and whirligigs are erected, and several large tents, in some of which dancers, reciters of *Aboo-Zeyd*, and other performers, amuse a dense crowd of spectators; and throughout the burial-ground are seen numerous tents for the reception of visitors to the tomb. About two or three days after the 'eed above described, the '*Kisweh*', or covering of the *Kaabe*h, which is sent annually with the great caravan of pilgrims is conveyed in procession from the citidal of the metropolis, where it is manufactured at the Sultan's expense, to the mosque of the *Hhasaneyn*, to be sewed together and lined preparatory to the approaching pilgrimage.

The visiting of the tombs on the occasion of the two festivals is not a custom in India. It is generally done in the Maharram, both by the Sunnis and the Shi'ahs.

'IDU'L-AZHA.

Called also Yaumu'n-Nahr; (i. e., the cow festival); and in Turkey and Egypt, 'Idu Bairam. It is also called the 'Idu'l-kabir, the great festival, as distinguished from the 'Idu'l-Fitr, which is called the minor festival, or al-'Idu's-saghir.

It is celebrated on the 10th day of Zu 'l-Hijjah, and is part of the rites of the Meccan pilgrimage, although it is observed as well in all parts of Islam both as a day of sacrifice and as a great festival. It is founded on an injunction in the Koran, Sura xxii:33-38.

"This do. And they who respect the symbols of God perform an action which proceedeth from piety of heart.

"Ye may obtain advantages from the cattle up to the set time for slaying them; then, the place for sacrificing them is at the ancient House.

"And to every people have we appointed symbols, that they may commemorate the name of God over the brute beasts which He hath provided for them. And your God is the one God. To Him, therefore, surrender yourselves: and bear thou good tidings to those who humble themselves,—

"Whose hearts, when mention is made of God, thrill with awe; and to those who remain steadfast under all that befall them, and observe prayer, and give alms of that with which we have supplied them.

"And the camels have we appointed you for the sacrifice to God; much good have ye in them. Make mention, therefore, of the name of God over them when ye slay them, as they stand in a row; and when they are fallen over on their sides, eat of them, and feed him who is content and asketh not, and him who asketh. Thus have we subjected them to you, to the intent you should be thankful.

"By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that ye magnify God for His guidance: moreover, announce glad tidings to those who do good deeds."

The institution of the sacrifice was as follows: A few months after the Hijrah, or flight from Mecca, Mohammed, dwelling in al-Madinah, observed that the Jews kept, on the tenth day of the seventh month, the great fast of the Atonement. A tradition records that the Prophet asked

them why they kept this fast. He was informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh.

"We have a greater right in Moses than they," said Mohammed, so he fasted with the Jews and commanded his followers to fast also. This was at the period of his mission when Mohammed was friendly with the Jews of al-Madinah, who occasionally came to hear him preach. The Prophet also occasionally attended the synagogue. Then came the change of the Qiblah from Jerusalem to Mecca, for the Jews were not so ready to change their creed as Mohammed had at first hoped. In the second year of the Hijrah, Mohammed and his followers did not participate in the Jewish fast, for the Prophet now instituted the 'Idu 'l-Azha. The idolatrous Arabs had been in the habit of making an annual pilgrimage to Mecca at this season of the year. The offering of animals in sacrifice formed a part of the concluding ceremony of that pilgrimage. That portion—the sacrifice of animals—Mohammed adopted in the feast which now, at al-Madinah, he substituted for the Jewish fast. This was well calculated to attract the attention of the Meccans and to gain the goodwill of the Arabs. Mohammed could not then make the pilgrimage to Mecca, for as yet there was a hostile feeling between the inhabitants of the two cities; but on the tenth day of the month Zu 'l-Hijjah, at the very time when the Arabs at Mecca were engaged in sacrificing victims, Mohammed went forth from his house at al-Madinah, and, assembling his followers, instituted the 'Idu 'l-Azha. Two young kids were brought before him. One he sacrificed and said: "O Lord, I sacrifice this for my whole people, all those who bear witness to Thy unity and to my mission. O Lord! this is for Mohammed and for the family of Mohammed."

The following is the account given by Mohammedan writers: "When Ibrahim founded Mecca, the Lord desired him to prepare a feast for Him. Upon Ibrahim's (the friend of God) requesting to know what He would have on the occasion, the Lord replied, 'Offer up thy son Ismail 'il.' Agreeable to God's command, he took Ismail to the Ka'bah to sacrifice him, and having laid him down, he made several ineffectual strokes on his throat with a knife, on which Ismail observed, 'Your eyes being uncovered, it is through pity and compassion for me you allow the knife to miss; it would be better if you blindfolded yourself with the end of your turban and then sacrificed me.' Ibrahim acted upon his son's suggestion and having repeated the words, 'Bi'-smi'llahi allahu akbar' (i. e., 'In the name of God! God is great!'), he drew the knife

across his son's neck. In the meanwhile, however, Gabriel had substituted a broad-tailed sheep for the youth Ismail and Ibrahim unfolding his eyes observed, to his surprise, the sheep slain, and his son standing behind him."

It is a notable fact that whilst Mohammed professed to abrogate the Jewish ritual, and also ignored entirely the doctrine of the Atonement as taught in the New Testament, denying even the very fact of our Savior's crucifixion, he made the "day of sacrifice" the great central festival of his religion.

There is a very remarkable Hadis, related by Ayesha, who states that Mohammed said: "Man hath not done anything on the 'Idu 'l-Azha more pleasing to God than spilling blood; for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair, and its hoofs, and will make the scale of his (good) actions heavy. Verily, its blood reacheth the acceptance of God, before it falleth upon the ground, therefore, be joyful in it."

Mohammed has thus become a witness to the doctrine of the Christian faith that "without shedding of blood, there is no remission." The animal sacrificed must be without blemish, and of full age; but it may be either a goat, a sheep, a cow, or camel.

The religious part of the festival is observed as follows: The people assemble in the morning for prayer, in the 'Idgah, or place erected outside the city for these special festival prayers. The whole congregation then standing in the usual order, the Imam takes his place in front of them and leads them in two rak'ahs of prayer. After prayers the Imam ascends the mimbar or pulpit and delivers a Khutbah, or oration, on the subject of the festival.

The Khutbah being ended, the people all return to their homes. The head of the family then takes a sheep, or a cow, or a goat, or a camel, and turning its head towards Mecca says:

"In the name of the great God.

"Verily, my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner; that is what I am bidden: for I am first of those who are Moslem."

And then he slays the animal. The flesh of the animal is then divided into three portions, one-third being given to relations, one-third to the poor, and the remaining third reserved for the family. Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival or the 'Idu 'l-Fitr.

THE PERFORMANCE OF RELIGIOUS DUTIES.

Strictly according to Mohammedan law, it is not lawful to accept any remuneration for the performance of religious duties. But these injunctions are now totally disregarded, and fees are taken for almost every religious duty performed by an Imam. The teaching of the Hidayah on the subject is as follows :

“It is not lawful to accept a recompense for summoning the people to prayers, or for the performance of pilgrimage, or of the duties of an Imam, or for teaching the Koran, or the law ; for it is a general rule, with our doctors, that no recompense can be received for the performance of any duty purely of a religious nature. According to Shafer, it is allowed to receive pay for the performance of any religious duty which is not required of the hireling in virtue of a divine ordinance, as this is only accepting a recompense for a certain service ; and as the acts above described are not ordained upon the hireling, it is consequently lawful to receive a recompense for them. The argument of our doctors upon this point are twofold. First, the Prophet has said, ‘Read the Koran, but do not receive any recompense for so doing ;’ and he also directed Othman-bin-Abeeyas, that if he were appointed a Mawzin (a crier to prayer), he should not take any wages. Secondly, where an act of piety is performed, it springs solely from the performer (whence regard is had to his competency), and consequently he is not entitled to any recompense from another, as in the cases of fasting or prayer. A teacher of the Koran, moreover, is incapable of instructing another in it, but by means of qualities existing in his scholar, namely, capacity and docility, and therefore undertakes a thing the performance of which does not depend upon himself, which is consequently invalid. Some of our modern doctors, however, hold it lawful to receive wages for teaching the Koran in the present age, because an indifference has taken place with respect to religion, whence, if people were to withhold from paying a recompense for instruction in the sacred writings, they would in time be disregarded ;—and decrees pass accordingly.

“It is not lawful to receive wages for singing or lamentation, or for any other species of public exhibition, as this is taking a recompense for an act which is of a criminal nature, and acts of that nature do not entitle to a recompense in virtue of a contract.”

THE DYING.

Very special instructions are given in Moslem books as to the treatment of the dying. In the Durra'l-Mukhtar (p. 88), the friends of

the dying are recommended, if possible, to turn the head of the dying person towards Mecca; but if this be not convenient, his feet should be placed in that direction and his head slightly raised. The Kalima-tu'sh-Shahadah should then be recited, and the Sura Ya Sin (xxxvi) and Saruta 'r-Ra'd (xiii) should be read from the Koran. When the spirit has departed from the body, the mouth should be tied up and the eyes closed and the arms straightened, and the body should be perfumed, and no unclean person should be suffered to approach the corpse. Immediate steps should then be taken for the washing of the corpse.

VISITING THE SICK.

Arabic 'iyadah. An incumbent religious duty enjoined by Mohammed on his followers. The following traditions illustrate his teaching on the subject (Mishkat, book v., ch. i):

"When a Moslem visits a sick brother he gathers the fruits of Paradise from the time he leaves his home until he returns.

"If a Moslem visits a sick person, and say seven times, 'I ask the Almighty God, who is Lord of the great throne, to give thee health,' the prayer shall be granted, unless the appointed time of his death has surely come.

"Verily, God will say at the Day of Resurrection, 'O sons of Adam! I was sick and ye did not visit me.' And the sons of Adam will say, 'O our Defender! how could we visit Thee, for Thou art the Lord of the Universe and art free from sickness?' And God will say, 'O men! did you not know that such a one of my servants was sick, and you did not visit him? Do you not know that had you visited that servant you would have met me there?'"

Ayesha says: "When anyone of us was sick, the Prophet used to rub his hands upon the sick person's body, after which he would say, 'O Lord of man! take away this pain and give health; for Thou art the giver of health; there is no health but Thine that health which leaveth no sickness'.

"When any person complained of being out of order, or having a wound or sore, the Prophet would say, when passing his finger over the part affected, 'In the name of God, the earth of our ground mixed with the spittle of our mouth; we have done this in order to restore the sick to health, by permission of our Lord.'"

DEATH. ARABIC MAUT; WAFAT.

It is distinctly taught in the Koran that the hour of death is fixed for every living creature.

Sura xvi:63: "If God were to punish men for their wrongdoing, He would not leave on the earth a single living creature; but He requites them until a stated time; and when their time comes they cannot delay it an hour, nor can they hasten it."

Sura iii:182: "Every soul must taste death, and ye shall only be paid your hire on the day of resurrection."

Sura i:17: "The agony of death shall come in truth, that is what thou didst shun."

In the Traditions, Mohammed has taught that it is sinful to wish for death: "Wish not for death, not even if thou art a doer of good works, for peradventure thou mayst increase them with an increase of life. Nor even if thou art a sinner, for with increase of life thou mayst obtain God's pardon."

One day the Prophet said: "Whosoever loves to meet God, God will love to meet him, and whoever dislikes to meet God, God will dislike to meet him." Then Ayesha said, "Truly, we all dislike death and consider it a great affliction." The Prophet replied, "Thou dost not understand me. When death comes near a believer, then God gives him a spirit of resignation, and so it is, that there is nothing which a believer likes so much as death."

Al-Bara'ibu 'Azib, one of the Companions, says: "I came out with the Prophet at the funeral of one of the assistants, and we arrived just at the grave before they had interred the body, and the Prophet sat down, and we sat around him with our heads down, and were so silent that you might say that birds were sitting upon our heads. And there was a stick in the Prophet's hand with which he kept striking the grounds. Then he raised his head and said twice or thrice to his companions, 'Seek the protection of God from the punishment of the grave.' After that he said: 'Verily, when a Moslem separateth from the world and bringeth his soul to futurity, angels descend to him from the celestial regions, whose faces are white. You might say their faces are the sun, and they have a shroud of the shrouds of paradise, and perfumes therefrom. So they sit apart from the deceased, as far as the eyes can see. After which the Angel of Death comes to the deceased and sits at his head, and says, 'O pure soul, come forth to God's pardon and pleasure.' Then the soul comes out; issuing like water from a bag, and the Angel of Death takes it; and when he takes it, the angels do not allow it to remain in his hands for the twinkling of an eye. But when the Angel of Death has taken the soul of a servant of God, he resigns it to his assistants, in whose hands is a shroud, and they put it into the shroud and

with the perfumes, when a fragrance issues from the soul like the smell of the best musk that is to be found on the face of the earth. Then the angels carry it upwards, and they do not pass by any concourse of angels who do not say, 'What is this pure soul and who is owner of it?' And they say, 'Such a one, the son of such a one,' calling him by the best names by which he was known in the world, till they reach the lowest region of heaven with him. And the angels ask the door to be opened for him, which is done. The angels follow it through each heaven, the angel of one region to those of the next, and so on till it reaches the seventh heaven, when God say, 'Write the name of My servant in 'Illiyun, and return him towards the earth, that is, to his body, which is buried in the earth, because I have created man from earth and return him to it, and will bring him out from it again as I brought him out at first.' Then the souls are returned into their bodies, when two angels (Nunkar and Nakir) come to the dead man and cause him to sit up, and say to him, 'Who is thy Lord?' He replies, 'My Lord is God.' Then they say, 'What is thy religion?' He says, 'Islam.' Then they say, 'What is this man who is sent to you?' (i. e., the Prophet.) He says, 'He is the Prophet of God.' Then they say, 'What is your proof of his mission?' He says, 'I read the book of God, and believed in it, and I proved it to be true.' Then a voice calls out from the celestial regions, 'My servant hath spoken true, therefore throw for him a bed from Paradise, and dress him in clothes from Paradise, and open a door for him towards Paradise.' Then peace and perfumes come for him from Paradise, and his grave is enlarged for him as far as the eye can see. Then a man with a beautiful face comes to him, elegantly dressed, and perfumed, and he says, 'Be joyful in that which has made thee so, this is the day which was promised thee.' Then the dead person says to him, 'Who art thou, for thy face is perfectly beautiful?' And the man replies, 'I am thy good deeds.' Then the dead person cries out, 'O Lord, hasten the resurrection for my sake!'

"But," continued the Prophet, "when an infidel dies, and is about to pass from the world and bring his soul to futurity, blackfaced angels come down to him and with them sackcloths. Then they sit from the dead as far as the eye can see, after which the Angel of Death comes in order to sit at his head, and says, 'O impure soul! come forth to the wrath of God.' Then the soul is disturbed in the infidel's body. Then the Angel of Death draws it out as a hot squit is drawn out of wet wool.

"Then the Angel of Death takes the soul of the infidel, and having taken it, the angels do not allow it to remain with him the twinkling of an

eye, but they take it in the sackcloth, and a disagreeable smell issues from the soul, like that of the most fetid carcass that can be met with upon the face of the earth. Then the angels carry it upwards and do not pass by any assembly of angels who do not ask whose filthy soul is this. They answer such an one, the son of such an one, and they mention him by the worst names that he bore in the world, till they arrive with it at the lowest heaven, and call the door to be opened, but it cannot be done. Then the Prophet repeated this verse: 'The doors of the celestial regions shall not be opened for them, nor shall they enter into Paradise till a camel passes through the eye of a needle.' Then God says, 'Write his history in Sijjin,' which is the lowest earth; then his soul is thrown down with violence. Afterwards the Prophet repeated this verse: 'Unite no partner with God, for whoever uniteth gods with God is like that which falleth from high, and the birds snatch it away, or the wind wafteth it to a distant place.' Then his soul is replaced in his body, and two angels (Munkar and Nakir) come to him and set him up, and say, 'Who is thy Lord?' He says, 'Alas! alas! I do not know.' Then they say, 'What is thy religion?' He says, 'Alas! alas! I do not know.' And they say to him, 'What is the condition of the man who is sent down to you?' He says, 'Alas! alas! I do not know.' Then a voice comes from above, saying, 'He lieth; therefore spread a bed of fire for him and open a door for him toward hell.' Then the heat and hot winds of hell come to him, and his grave is made tight upon him, so as to squeeze his ribs. And a man with a hideous countenance comes to him shockingly dressed, of a vile smell, and he says, 'Be joyful in that which maketh thee miserable; this is the day that was promised thee.' Then the dead man says, 'Who art thou? Thy face is hideous, and brings wickedness.' He says, 'I am thy impure actions.' Then the dead person says, 'O Lord, delay the resurrection on my account!'"

The ceremonies attending the death of a Moslem are described as follows by Jafir Sharif in Herklot's *Qanun-i-Islam*:

Four or five days previous to a sick man's approaching his dissolution, he makes his will in favor of his son or any other person, in the presence of two or more witnesses, and either delivers it to others or retains it by him. In it he likewise appoints his executor. When about to expire, any learned reader of the Koran is sent for, and requested to repeat with a loud voice the Sura Ya Sin (or chap. xxxvi.) in order that the spirit of the man, by the hearing of its sound, may experience ease and contentment. It is said that when the spirit was commanded to enter the body of Adam, the soul having looked into it once, observed

that it was a bad and dark place, and unworthy of its presence! Then the Just and Most Holy God illuminated the body of Adam with "lamps of light," and commanded the spirit to re-enter. It went in a second time, beheld the light, and saw the whole dwelling, and said, "There is no pleasing sound here for me to listen to." It is generally understood from the best works of the mystics of the East, that it was owing to this circumstance that the Almighty created music. The holy spirit, on hearing the sound of this music became so delighted that it entered Adam's body. Commentators on the Koran, expositors of the Traditions and divines having written, that that sound resembled that produced by the repeating of the Saratu Ya Sin; it is therefore advisable to read at the hour of death this chapter for tranquilizing the soul.

The Kalimatu'sh-shahadah (creed) is also read with an audible voice by those present. They do not require the patient to read it himself, as at such a time he is in a distressing situation, and not in a fit state of mind to repeat the Kalimah.

Most people lie insensible, and cannot even speak, but the pious retain their mortal faculties and converse till the very last. The following is a most serious religious rule amongst us, viz., that if a person desire the patient to repeat the Kalimah, and the sick man expires without being able to do so, his faith is considered dubious; whilst the man who directed him so to do thereby incurs guilt. It is therefore best that the sitters-by read it, in anticipation of the hope that the sick man, by hearing the sound of it, may bring it to his recollection, and repeat it either aloud or in his own mind. In general, when a person is on the point of death, they pour sherbet, made of sugar and water, down his throat, to facilitate the exit of the vital spark, and some procure the holy water of the Zamzam well at Mecca. The moment the spirit has fled the mouth is closed; because if left open, it would present a disagreeable spectacle. The two great toes are brought in contact and fastened together there with a thin slip of cloth, to prevent the legs remaining apart. They burn perfumes near the corpse. Should the individual have died in the evening, the shrouding and burial take place before midnight; if he die at a later hour, or should the articles required not be procurable at that late hour, he is buried early on the following morning. The sooner the sepulchral rites are performed the better, for it is not proper to keep a corpse long in the house, and for this reason the Prophet said that if he was a good man, the sooner he is buried the more quickly he will reach heaven; if a bad man, he should be speedily buried, in order that his unhappy lot may not fall upon others in the house; as also that

the relatives of the deceased may not, by holding the corpse, weep too much or go without food. There are male and female washers, whose province it is to wash and shroud the corpse for payment. Sometimes, however, the relatives do it themselves. In undertaking the operation of washing, they dig a hole in the earth to receive the water used in the process, and prevent its spreading over a large surface, as some men and women consider it bad to tread on such water. Then they place the corpse on a bed, country cot, plank, or straw. Some women, who are particular in these matters, are afraid even to venture near the place where the body has been washed. Having stripped the corpse and laid it on its back, with its head to the east and feet to the west, they cover it with a cloth—reaching, if it be a man, from the navel to the calves of the legs, if a woman, extending from the chest to the feet—and wash it with warm or cold water. They raise the body gently and rub the abdomen four or five times, then pour plenty of water, and wash off all the dirt and filth with soap, etc., by means of flocks of cotton or cloth; after which, laying the body on the sides, they wash them; then the back, and the rest of the body; but gently, because life having but just departed, the body is still warm and not insensible to pain. After this they wash and clean it well, so that no offensive smell may remain. They never throw water into the nostrils or mouth, but clean them with wicks of cloth or cotton. After that they perform wuzu' for him, i. e., they wash his mouth, the two upper extremities up to the elbows, make masah on his head, and throw water on his feet; these latter constituting the four parts of the wuzu' ceremony. They then put some camphor with water into a new large earthen pot, and with a new earthen pot they take out water and pour it three times, first from the head to the feet, then from the right shoulder to the feet, lastly from the left shoulder to the feet. Every time that a pot of water is poured the Kalimatu'sh-shahadah is repeated, either by the person washing or another. Having bathed the body and wiped it dry with a new piece of cloth, they put on the shroud. The shroud consists of three pieces of cloth, if for a man, and five, if for a woman.

The corpse must be carefully brought by itself from the place where it was bathed, and laid in the shrouds. Surmah is to be applied to the eyes with a tent made of paper rolled up, with a ring, or with a pice, and camphor to seven places, viz., on the forehead, including the nose, on the palms of the hands, on the knees and great toes, after which the different shrouds are to be properly put on one after another as they lay. The color of the shroud is to be white; no other is admissible. It is of

no consequence, however, if a colored cloth is spread over the bier; which, after the funeral, or after the fortieth day, is given away to the fagir who resides in the burying-ground, or to any other person, in charity. Previous to shrouding the body, they tear shreds from the cloths for the purpose of trying them on; and after shrouding the body, they tie one band above the head, a second below the feet, and a third about the chest, leaving about six or seven fingers' breadth of cloth above the head and below the feet, to admit of the ends being fastened. Should the relict of the deceased be present, they undo the cloth of the head and show her his face, and get her, in the presence of two witnesses, to remit the dowry which he had settled upon her; but it is preferable that she remit it while he is still alive. Should the wife, owing to journeying, be at a distance from him, she is to remit it on receiving the intelligence of his demise.

GRAVE AND BURIAL CEREMONIES.

The graves of the Mohammedans are so dug as to allow the body to lie with its face toward Mecca. It is usual to dig a grave the depth equal to the height of the breast of a middle-sized man, and to make a recess at the bottom, which is called lahd, in which the body is placed. The body having been placed in the recess, it is closed with unburnt bricks, and the grave is filled with earth and a mound raised over it.

The traditions of Mohammed, as well as the works of Moslem doctors, all teach that a dead body is conscious of pain, and therefore great care is taken to prevent any pressure upon the body.

Amir relates that his father Sa'd ibi Abi Waggas said on his death-bed, "Make a lahd for me toward Mecca, and put unburnt bricks upon my grave, as was done in the case of the prophet. Safyan at-Tammar relates that he "saw the prophet's grave, and the top of it was like a camel's back."

Ibu 'Abbas says, "a red cloth was placed upon the prophet's grave."

Jabir says, "The prophet prohibited building with mortar on graves, and also placing inscriptions upon them." But notwithstanding this tradition, masonry tombs are most common in all parts of Islam, and form some of the most striking specimens of Mohammedan architecture.

The term Janazah is used both for the bier and for the Mohammedan service. The burial service is founded upon the practice of Mohammed, and varies but little in different countries, although the ceremonies connected with the funeral procession are diversified. In

Egypt and Bukhara, for instance, the male relations and friends of the deceased precede the corpse, whilst the female mourners follow behind. In India and Afghanistan, women do not usually attend funerals, and the friends and relatives of the deceased walk behind the bier. There is a tradition amongst some Mohammedans that no one should precede the corpse, as the angels go before. Funeral processions in Afghanistan are usually very simple in their arrangement, and are said to be more in accordance with the practice of the prophet than those of Egypt and Turkey. It is considered a very meritorious act to carry the bier, and four from among the near relations, every now and then relived by an equal number, carry it on their shoulders. Unlike our Christian custom of walking slowly to the grave, the Mohammedans carry their dead quickly to the place of interment; for Mohammed is related to have said, that it is good to carry the dead quickly to the grave, to cause the righteous person to arrive soon at happiness, and if he be a bad man, it is well to put wickedness away from one's shoulders. Funeral should always be attended on foot; for it is said that Mohammed on one occasion rebuked his people for following on horseback. "Have you no shame?" said he, "since Gods and angels go on foot and you go upon the backs of quadrupeds?" It is a highly meritorious act to attend funerals, whether it be that of a Moslem, a Jew, or a Christian. There are, however, two traditions which appear to mark a change of feeling on the part of the prophet of Arabia toward the Jew and Christians.

"A bier passed by the prophet and he stood up; and it was said to the prophet, this is the bier of a Jew. 'It is the holder of a soul,' he replied, 'from which we should take warning and fear.'" This rule is said to have been abrogated for "on one occasion the prophet, sitting on the road when the bier passed, and the prophet disliked that the bier of a Jew should be higher than his head, and he therefore stood up." Notwithstanding these contradictory traditions we believe that in all countries Mohammedans are wont to pay great respect to the funerals of both Jews and Christians.

The Mohammedan funeral service is not recited in the graveyard, it being too polluted a place for so sacred an offer, but either in a mosque, or in some open space near the dwelling of the deceased person, or the graveyard. The owner of the corpse, the nearest relative, is the proper person to recite the service, but it is usually said by the family Imam, or the Qazi.

The following is the order of the service:

Some one present calls out :

"Here begin the prayers for the dead."

Then those present arranged themselves in three, five, or seven rows opposite the corpse, with their faces Qidlah-wards (i. e., toward Mecca). The Imam stands in front of the ranks, opposite the head (the Shi-ahs stand opposite the loins of a man) of the corpse, if it be that of a male, or the waist, if it be that of a female.

The whole company having taken up the Qiyan, or standing position, the Imam recites the Niyah.

"I propose to perform prayers to God for this dead person, consisting of four Takbirs."

Then placing his hands to the lobes of his ears, he says the first Takbir :

"God is great!"

Then folding his hands, the right hand placed upon the left, below the nazel, he recites the Subhan :

"Holiness to Thee, O God,
And to Thee be praise;
Great is Thy name;
Great is Thy greatness;
Great is Thy praise;
There is no Deity but Thee."

Then follows the second Takbir :

"God is great!"

Then the Dnrud :

"O God, have mercy on Mohammed and upon his descendants, as Thou didst bestow mercy, and peace, and blessing, and compassion, and great kindness upon Abraham and upon his descendants.

Thou art praised and Thou art great!

"O God, bless Mohammed and his descendants, as Thou didst bless and didst have compassion and great kindness upon Abraham and upon his descendants."

Then follows the third Tabir :

"God is great!"

After which the following prayer (Du'a) is recited :

"O God, forgive our living and dead and those of us who are present, and those who are absent, and our children, and our full grown persons, our men and our women. O God, those whom Thou dost keep alive amongst us, keep alive in Islam, and those whom Thou causest to die, let them die in the faith."

Then follows the fourth Takbir:

"God is great!"

Turning the head round to the right, he says:

"Peace and mercy be to Thee."

Turning the head round to the left, he says:

"Peace and mercy be to Thee."

The Takbir is recited by the Imam aloud, but the Subhan, the Salam, the Dnrud, and the Du'a, are recited by the Imam, and the people in a low voice.

The people then seat themselves on the ground, and raise their heads in silent prayer, in behalf of the deceased's soul, and, afterwards addressing the relatives, say: "It is the decree of God." To which the chief mourner replies: "I am pleased with the will of God." He then gives permission to the people to retire by saying: "There is permission to depart."

Those who wish to return to their homes do so at this time, and the rest proceed to the grave. The corpse is then placed on its back in the grave, with the head to the north and feet to the south, the face being turned toward Mecca. The persons who place the corpse in the grave repeat the following sentence: "We commit thee to earth in the name of God and in the religion of the prophet."

The bands of the shroud having been loosened, the recess, which is called the lahd, is closed in with unburnt bricks and the grave filled in with earth; in some countries it is usual to recite verse 57 of the 20th Sura of the Koran as the clods of earth are thrown into the grave, but this practice is objected to by the Wakhabis, and by many learned divines. The verse is as follows: "From it (the earth) have We (God) created you, and unto it will We return you, and out of it will We bring you forth the second time." After the burial, the people offer a fatihah (i. e., the first chapter of the Koran) in the name of the deceased, and again when they have proceeded about forty paces from the grave they offer another fatihah; for at this juncture, it is said, the two angels, Munku and Maku, examine the deceased as to his faith (punishment of the grave). After this, food is distributed to beggars and religious mendicants as a propitiatory offering to God, in the name of the deceased person. If the grave be for the body of a woman, it should be the height of a man's chest, if for a man, to the height of the waist. At the bottom of the grave the recess is made on the side to receive the corpse, which is called the lahed, or lahd. The dead are seldom

interred in coffins, although they are not prohibited. To build tombs with stones or burn bricks, or to write a verse of the Koran upon them, is forbidden in the Hadis; but large stone and brick tombs are common to all Mohammedan countries, and very frequently they bear inscriptions. On the third day of the burial of the dead it is usual for the relatives to visit the grave and to recite selections from the Koran. Those who can afford to pay *Manlavis*, employ these learned men to recite the whole of the Koran at the graves of their deceased relatives, and the Koran is divided into sections to admit of its being recited by the several *Manlavis* at once. During the days of mourning the relatives abstain from wearing any article of dress of a bright color, and their soiled garments remain unchanged. A funeral procession in Egypt is graphically described by Mr. Lane, in his *Modern Egyptians*. We give the account as it contrasts strikingly with the simple processions of *Sunni Mohammedans* in India.

The first persons are about six or more poor men, called "*Yamaniyah*," mostly blind, who proceed two and two, or three and three, together. Walking at a moderate pace, or rather slowly, they chant incessantly, in a melancholy tone, the profession of faith (There is no Deity but God; Mohammed is God's Apostle; God favor and preserve him!). They are followed by some male relations and friends of the deceased, and, in many cases, by two or more persons of some sect of *darweshes*, bearing the flags of their order. This is a general custom at the funeral of a *darwesh*. Next follow three or four more schoolboys; one of them carries a *mushal* (or copy of the Koran), or a volume consisting of one of the thirty sections of the Koran, placed upon a kind of desk, formed of palm-sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the *Yamaniyah*, usually some words of a poem called the *Hashriyah*, descriptive of the events of the last day, the judgment, etc. The schoolboys immediately precede the bier, which is borne head-foremost. Three or four friends of the deceased usually carry it for a short distance, then three or four other friends bear it a little further, and then these are in like manner relieved. Casual passengers also often take part in this service, which is esteemed highly meritorious. Behind the bier walk the female mourners, sometimes a group of more than a dozen, or twenty, with their hair disheveled, though generally concealed by the head-veil, crying and shrieking, as before described, and often the hired mourners accompany them, celebrating the praises of the deceased. Among the women the relatives and domestics of

the deceased are distinguished by a strip of linen or cotton stuff or muslin, generally blue, bound round the head and tied in a single knot behind, the ends hanging down a few inches. Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the Yamaniyah, compose a strange discord. The funeral procession of a man of wealth, or of a person of the middle classes, is sometimes preceded by three or four or more camels, bearing bread and water to give to the poor at the tomb, and is composed of a more numerous and varied assemblage of persons. The foremost of these are the Yamaniyah, who chant the profession of the faith, as described above. They are generally followed by some male friends of the deceased, and some learned and devout persons who have been invited to attend the funeral. Next follows a group of four or more fagihs, chanting the Suratu 'l-An'am (the sixth chapter of the Koran), and sometimes another group, chanting the Surat Ya-sin (the thirty-sixth chapter, another chanting the Suratu 'l-Kahf (the eighteenth chapter), and another chanting the Suratu 'd-Dukhan' (the forty-fourth chapter). These are followed by some munshids, singing the Burday, and these by certain persons called Ashabu 'l-Ahzab, who are members of religious orders founded by celebrated shaikhs. There are generally four or more of the order of the Hizbu 's-Sadat, a similar group of the Hizbu 'sh-Sha'rawi; each group chants a particular form of prayer. After them are generally borne two or more half-furled flags, the banners of one or other of the principle orders of darweshes. Then follow the schoolboys, the bier, and the female mourners, as in the procession before described, and, perhaps, the led horses of the bearers, if these be men of rank. A buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, sometimes closes the procession. The funeral of a devout shaikh, or one of the great Ulama, is still more numerously attended, and the bier of such a person is not covered with a shawl. A wali is further honored in his funeral by a remarkable custom. Women follow his bier, but, instead of wailing, as they would after the corpse of an ordinary mortal, they rend the air with the shrill and quavering cries of joy called Zagharit, and if these cries are discontinued but for a minute, the bearers of the bier protest that they cannot proceed, that a supernatural power rivets them to the spot on which they stand. Very often, it is said, a wali impels the bearers of his corpse to a particular spot. The following anecdote,

describing an ingenious mode of puzzling a dead saint in a case of this kind, was related to me by one of my friends. Some men were lately bearing the corpse of a wali to a tomb prepared for it in the great cemetery of the north of the metropolis, but on arriving at the gate, called Babu 'n-Nase, which leads to the cemetery, they found themselves unable to proceed further, from the cause above mentioned. "It seems," said one of the bearers, "that the shaikh is determined not to be buried in the cemetery of Babu 'n-Nase, and what shall we do?" They were all much perplexed, but being as obstinate as the saint himself, they did not immediately yield to his caprice. Retreating a few paces, and then advancing with a quick step, they thought by such an impetus to force the corpse through the gateway, but their efforts were unsuccessful, and the same experiment they repeated in vain several times. They then placed the bier on the ground to rest and consult, and one of them, beckoning away his comrades to a distance beyond hearing of the dead saint, said to them: "Let us take up the bier again, and turn it around several times till the shaikh becomes giddy, he then will not know in what direction we are going, and we may take him easily through the gate." This they did; the saint was puzzled, as they expected, and quietly buried in the place which he had so striven to avoid.

In the funerals of females and boys the bier is usually only preceded by the Yamaniyah, chanting the profession of faith, and by some male relatives of the deceased, and followed by the female mourners, unless the deceased were of a family of wealth, or of considerable station in the world, in which case the funeral procession is distinguished by some additional display.

I shall give a short description of one of the most genteel and decorous funerals of this kind that I have witnessed. It was that of a young unmarried lady. Two men, each bearing a large furled, green flag, headed the procession, preceding the Yamaniyah, who chanted in an unusually low and solemn manner. These fagirs who were in number about eight, were followed by a group of fakihs, chanting a chapter of the Koran. Next after the latter was a man bearing a large branch of "Nabg" (or lotetree), an emblem of the deceased. On each side of him walked a person bearing a tall staff or cane, to the top of which were attached several hoops ornamented with strips of various colored paper. These were followed by two Turkish soldiers, side by side, one bearing on a small tray a gilt silver "gumgum" of rose water, and the other bearing, on a similar tray, a "mibharah" of gilt silver, in

which some odoriferous substance (as benzoin, or frankincense) was burning. These vessels diffused the odor of their contents on the way, and were afterwards used to perfume the sepulchral vault. Passengers were occasionally sprinkled with the rose water. Next followed four men, each of whom bore, upon a small tray, several small lighted tapers of wax, stuck in lumps of paste of "hinna." The bier was covered with rich shawls, and its shahid was decorated with handsome ornaments of the head, having, besides the safa, a gussah almas (a long ornament of gold and diamonds worn over the forehead), and upon its flat top, a rich diamond gurs. These were the jewels of the deceased, or were, perhaps, as is often the case, borrowed for the occasion. The female mourners, in number about seven or eight, clad in the usual manner of the ladies of Egypt (with the black silk covering, etc), followed the bier, not on foot, as is the common custom in funerals in this country, but mounted on high-saddled asses, and only the last two or three of them were wailing, these being, probably, hired mourners. In another funeral procession of a female, the daughter of a Turk of high rank, the Yamaniyah were followed by six slaves, walking two by two. The first two slaves bore each a silver gum-gum of rose water, which they sprinkled on the passengers, and one of them honored me so profusely as to wet my dress very uncomfortably, after which, he poured a small quantity into my hands, and I wetted my face with it, according to custom. Each of the next two bore a silver mibharah, with perfume, and the other two carried a silver azgi (or hanging censer), with burning charcoal of frankincense. The jewels on the shahid of the bier were of a costly description. Eleven ladies, mounted on high-saddled asses, together with several naddabahs, followed."

HEAVEN (Arabic Sama).

Persian Asman, which expresses the firmament as distinguished from Firdaus, or Paradise, the abodes of bliss. In the Koran it is stated that there are seven paths, or stages in heaven. Sura xxiii:17: "And we have created above you seven paths nor are we heedless of the creation." By which the commentators understand that there are paths of the angels and of the celestial bodies. The creation of the heaven is declared to be for God's glory and not for his pastime. Sura xxi:16: "We created not the heaven and the earth, and that which is between them, by way of sport." It is the general belief that at the last day the heavens will fall, but that they are now upheld by God's power. Sura xxii:64: "He holds up the heaven from falling on the earth save at His bidding."

According to the Traditions, Mohammed during the *mu'raj*, or night journey, passed through these seven heavens, and they are stated to be as follows: (1) That which is of pure virgin silver and which is Adam's residence; (2) of pure gold, which is John the Baptist's and Jesus'; (3) of pearls, which is Joseph's; (4) of white gold, which is Enoch's; (5) of silver, which is Aaron's; (6) of ruby and garnet, which is Moses'; (7) which is Abraham's. These accounts are, however, most confused; for in some books and according to popular tradition, the fourth and not the second heaven is assigned to Jesus. This view is in harmony with the seven spheres of Ptolemy, the first of which is that of the moon, the second Mercury, the third Venus, the fourth the Sun, the fifth Mars, the sixth Jupiter, the seventh Saturn; each of which orbs was supposed by the ancients to revolve round the earth in its proper sphere. Mohammed said the distance between each heavenly region is five hundred years' journey.

THE EARTH (Arabic *arz*).

Mohammed taught his followers that just as there are seven heavens above another, so there are seven earths one beneath another, the distance between each of these regions being five hundred years' journey.

In the Koran the earth is said to be stretched out like a carpet or bed, which expression the ancient commentators understood to imply that the earth was a vast plane, but circular; and to be but a handful in the sight of God, which in the last day shall be changed into another earth.

The earth is believed by Mohammedan writers to be surrounded by a great sea called *al-Bahru 'l-Muhit*, or the circumambient ocean, which is bounded by the mountains of *Qaf*. The extent of the earth is said to be equal to a journey of five hundred years; two hundred years' journey being allotted to the sea, two hundred to the uninhabited desert, eighty to the country of *Gog* and *Magog* and the rest to the civilized world. Certain *terrae incognitae* in the midst of the mountains of *Qaf* are said to be inhabited by the *jinn*, or *genii*. According to some, Mecca (or Jerusalem according to others) is situated in the center of the earth. On the *Muhit* is the '*Arshu 'l-Iblis*, or "Throne of Satan." The Western portion of the *Muhit* is often called the *Bahru 'z-Zulmat*, or "Sea of Darkness," and in the southwest corner of the earth is the Fountain of Life of which *al-Khizr* drank, and in virtue of which he still lives, and will live till the Day of Judgment. The mountains of *Qaf* which bound the great sea *Muhit*, form a circular barrier round the whole earth, and

are said to be of green chrysolite, the color of which the Prophet said imparts a greenish tint to the sky. The general opinion is that the mountains of Qaf bound our earth, but some say there are countries beyond, each country being a thousand years' journey.

The seven earths, which are five hundred years' journey from each other, are situated one beneath the other, and each of these seven regions has its special occupants. The occupants of the first are men, genii, and animals; the second is occupied by the suffocating wind which destroyed the infidel tribe of 'Ad; the third is filled with the stones of hell, mentioned in the Koran as "the fuel of which is men and stones;" the fourth by the sulphur of hell; the fifth by the serpents of hell; the sixth by the scorpions of hell, which are in size and color like black mules, and have tails like spears; and the seventh by the devil and his angels. Our earth is said to be supported on the shoulders of an angel, who stands upon a rock of ruby, which rock is supported on a huge bull with four thousand eyes, and the same number of ears, noses, mouths, tongues, and feet; between every one of each is a distance of five hundred years' journey. The name of this bull of Kujuta, who is supported by an enormous fish, the name of which is Bahamut.

The above is but a brief outline of the Mohammedan belief as regards the earth's formation, but the statements of Mohammedan commentators are so wild on the subject, that it seems quite useless to quote them as authorities, for they contradict each other in endless variety.

GABRIEL (Arabic Ji'bra'il).

In the Koran, Jibril. The angelic being who is supposed to have been the medium of the revelation of the Koran to Mohammed. He is mentioned only twice in the Koran by name Sarutu 'l-Baqarah ii:91: "Whoso is the enemy of Gabriel—for he has by God's leave caused to descend on thy heart the confirmation of previous revelations," etc. And again in Sarutu 't-Tahrim, lxvi. 4: "God is his protector and Gabriel." He is, however, supposed to be spoken of in Sura ii:81, 254; v. 109; xvi. 104, as "the Holy Spirit," Ruhu l'Qudus; in Sura xxvi. 193, as "the Faithful Spirit," ar-Ruhu 'l-Amin; and liii. 5, as "one terrible in power," Shadilu 'l-Quwa.

The account of Gabriel's first appearance to Mohammed is related as follows by Abu 'l-Fida: "Mohammed was wont to retire to Mount Hira for a month every year. When the year of his mission came, he went to Mount Hira in the month of Ramazan for the purpose of sojourning there, having his family with him; and there he abode

until the night arrived in which God was pleased to bless him. Gabriel came to him, and said to him, 'Recite!' And he replied, 'What shall I recite?' And he said, 'Recite thou, in the name of thy Lord who created. Created man from clots of blood. Recite thou! For the Lord is most Beneficent. Who hath taught the use of the pen. Hath taught man that which he knoweth not.' After this the Prophet went to the middle of the mountain, and heard a voice from heaven which said, 'Thou art the messenger of God and I am Gabriel.' He continued in his place to contemplate Gabriel until he withdrew."

It is clear that at a later period at last, if not from the first, Mohammed confounded Gabriel with the Holy Ghost. The idea may have arisen from some such misapprehension as the following. Mary conceived Jesus by the power of the Holy Ghost, which overshadowed her. But it was Gabriel who visited Mary to announce the conception of the Savior. The Holy Ghost was, therefore, another name for Gabriel. We need hardly wonder at this ignorance when Mohammed seems to have believed that Christians held Mary to be the third person in the Trinity!

With reference to the verse quoted above, from the Sura 'l-Bagarah, Sale says the Commentators say that the Jews asked what angel it was that brought the Koran to Mohammed, and on being told that it was Gabriel, they replied that he was their enemy and the messenger of wrath and judgment; but that if it had been Michael they would have believed on him, because that angel was their friend, and the messenger of peace and plenty.

It is also important to observe that the only distinct assertion of Gabriel being the medium of divine revelation, occurs in a Madaniyah Sura.

Gabriel is called in Moslem books ar-Ruhu 'l-A'zam, "The Supreme Spirit;" ar-Ruhu 'l-Mu-karram, "The Honored Spirit;" Ruhu 'l-Ilga, "The Spirit of casting into;" Ruhu 'l-Qudus, "The Holy Spirit;" and ar-Ruhu 'l-Amin, "The Faithful Spirit."

MOHAMMED'S JOURNEY TO PARADISE.

The following brief description of Mohammed's traditional journey to Paradise may fittingly illustrate some of the singular ideas of Islam.

The angel Gabriel appeared to Mohammed with an Alborak, a strange animal, a cross between an ass and a mule. This long-eared brute began to talk, demanding some concession from the new Prophet. Having promised the creature a golden stall in heaven, Mohammed

was permitted to mount. In the twinkling of an eye he arrived at Jerusalem, where, after a pleasant interview with the patriarchs, and prophets of all ages, he ascended with Gabriel upon a ladder extending from the "City of David" to the "City of God." As he arrived at the portals of heaven he saw this large inscription on one side, "There is no God but God," and on the other, "Mohammed is his Apostle." The heavenly host being informed that Mohammed had come, at once the pearly gates were thrown wide open, and upon entering he was quickly embraced by Father Adam, who was happy to meet his most illustrious son. From this heaven, the stars which he described as being hollow silver balls, were suspended by golden chains. What would become of faith in Mohammed's visions if modern science were introduced among his followers.

Quickly Mohammed was taken from the first to the second heaven,—a journey of five hundred years,—where he met the angel of the Cocks, who was so tall as to reach from the first to the second heaven. Nearly every morning this big rooster joins God in singing a song that fills the entire universe with its melodious strains. Every being on earth hears them but man. In this heaven he met Noah, who was the presiding dignitary, and he was tendered a most cordial reception as he passed through the golden streets. In the third heaven, he describes the angels as being very large. One of the most gigantic required seventy thousand days' journey between the eyes. Here, too, he found the same inscription as in the first and second heaven. After a short interview with Moses in the fourth, or emerald, heaven, he was taken to the fifth to meet Joseph; then the sixth heaven, of carbuncle, where he beheld John the Baptist.

Radiant with light and ruled over by Jesus was the seventh heaven in which he was attended by a vast multitude of joyous inhabitants and innumerable angels of dazzling beauty, each of whom possessed seventy thousand heads, with seventy thousand mouths to each head, and seventy thousand tongues to each mouth—all singing and singing day and night unceasingly. Here the Prophet, with glorious pomp, was presented to God, whose face was concealed by seventy thousand veils. Here too, on the side of the divine throne, Mohammed beheld the inscription: "There is no God but God," and on the other, "Mohammed is His Apostle." God, after saluting Mohammed, commissioned him to return to earth with full authority. All this the faithful most firmly believe.

Chastity is prescribed by the Koran for the faithful in two forms—

voluntary and compulsory. The latter amounts to the fortieth part of his possessions, but it is only imposed when the property aggregates a certain sum. Voluntary charity dispensed at the time of the feast following the annual fast.

The pilgrimage to Mecca, as a pious duty, is believed to secure certain inestimable privileges for all who can possibly make the trip. Nothing could test faith more than this long, tiresome journey. All the world has heard of the vast concourse there annually assembled from all parts of Asia, Africa and Europe. At that time every highway leading to the sacred Kaaba is a field hospital for the sick and dying; and in the general lack of physicians and nurses when cholera prevails, as it usually does, Mecca becomes the disseminating point for the plague.

Honors are bestowed on the survivors of the hazardous ordeal of this journey, and they are addressed by the title of hadji.

Mohammed has declared that he will not intercede in heaven for unmarried men. So marry you must or take your chances. Remember Mohammed, old bachelors and old maids, or you will be miserable in this world and in the world to come. The Prophet would have them bring up large families, that his followers may outnumber all others in Paradise. The widows actually pray, "Let me be married before I die, that I may not be ashamed when I meet Allah!" Allah will reward the parents of children, those who pay the debts of another, and the soldiers in holy wars.

As we pursue the career of such a heathen religion, so infernally atrocious in theory and practice, our pained hearts cannot help but exclaim, "How long, O Lord, how long! May we not confidently cherish the hope that the shining cross of the humble Nazarene, that has conqueringly risen above the powers of darkness and tyranny, shall sooner or later, as its final achievement, triumph over the blood red crescent of Mohammed?"

ETERNITY OF PUNISHMENT.

The Mohammedan religion teaches that all Moslems will be ultimately saved, although they will suffer for their actual sins in a purgatorial hell. But those who have not embraced Islam will suffer a never-ending torment in "the fire." Sura ii. 37: "Those who misbelieve and call our signs lies, they are the fellows of hell, they shall dwell therein for ever."

Sura xi. 108, 109: "And as for those who are wretched—why in

the fire shall they groan and sob! to dwell therein forever as long as the heavens and earth endure."

Al-Baizawi says the expression "as long as the heavens and the earth endure," is an Arabic idiom expressing that which is eternal.

Ibu 'Arabi (died A. D. 638), in his book *Tususul-Hikam*, says the word *khalid* in the verses quoted above does not imply eternal duration, but a period, or age, of long duration. Al-Baizawi, the commentator, also admits that the literal meaning of the word only expresses a period of extended duration; but the Jalalau and Husain both contend that its meaning is that of *abadi*, or "never ending," in which no being will be annihilated, and which no one can ever escape.

It is also to be observed that this word *khalid* is that used for the eternity of bliss of those in Paradise:—

Sura xi. 110: "As for those who are glad—why in Paradise! to dwell therein forever."

HELL.

The place of torment is most frequently spoken of in the Koran and Traditions as *an-Nar*, "the fire," but the word *Johannam* occurs about thirty times. It is said to have seven portals or divisions. Sura xv. 44: "Verily, hell is promised to all together (who follow Satan). It has seven portals, and at every door there is a separate party of them."

The Persian word used for hell in books of theology, is *dozakh*.

The Mohammedan commentators, with that utter recklessness which so characterizes their writings, distribute these seven stations as follows: (1) *Johannam*, the purgatorial hell for Moslems. (2) *Laza*, a blazing fire for Christians. (3) *Al-Hutamah*, an intense fire for the Jews. (4) *Sa'ir*, a flaming fire for the Sabians. (5) *Sagar*, a scorching fire for the Magi. (6) *Al-Jahim*, a huge hot fire for idolators. (7) *Ha-wiyah*, a bottomless pit for hypocrites.

OATH (Arabic *yamin*).

The teaching of the Koran with reference to an oath, is expressed in the following verses:—

Sura ii. 225: "God will not punish you for an inconsiderate word in your oath, but he will punish you for that which your hearts have assented to."

Sura v. 91: "God will not punish you for an inconsiderate word in your oaths, but He will punish you in regard to an oath taken seri-

ously. Its expiation shall be to feed ten poor persons with such moderate food as ye feed your own family with, or to clothe them; or to set free a captive. But he who cannot find means shall fast three days."

Sura xvi. 96: "Take not your oaths between you deceitfully."

The following is the teaching of Mohammed, as given in the Traditions:—

"Whoever swears to a thing and says, 'If it please God,' and acts contrary to his oath, it is no sin."

"Swear not by the idols or by your own fathers."

"Swear not by God except it be to the truth."

"Whoever swears by the prayers, or by the fast, or by the pilgrimage, is not a Moslem."

The Prophet used generally to swear in these words: "No by the Turner of Hearts."

According to the Hidayah, yamin is constituted by the use of the name of Almighty God, or by any of those appellations by which the Deity is generally known or understood.

False oaths are of three kinds:—

(1) Al-Yaminu 'l-Ghamus. An oath taken concerning a thing already past, in which is conveyed an intentional falsehood on the part of the swearer: such an oath is highly sinful, the Prophet having declared—"Whosoever sweareth falsely, the same shall be condemned to hell."

(2) Al-Yaminu 'l-mun'agid. An oath taken concerning a matter which is to come. Thus, a man swears that he will do such a thing, or he will not do such a thing and where he fails in this, expiation is incumbent upon him, which expiation is established on the authority of the sacred writings.

(3) Yaminu 'l-Laghw. An oath taken concerning an incident or transaction already past, where the swearer believes that the matter to which he thus bears testimony accords with what he swears, though it should happen to be actually otherwise; in which case it may be hoped from the divine mercy that the swearer will not be condemned for such an oath.

The expiation, or kaffarah, is of no avail for the Yaminu 'l-Ghamus, but it is necessary for the Yaminu 'l-mun'agid. It consists of either feeding or clothing ten poor persons, or releasing a Moslem captive.

(4) By saying, "I impose upon myself divorcement."

OATH.

The following are considered the most solemn and binding methods of taking an oath:—

- (1) Saying three times "by the Great God."
- (2) Taking the Koran and saying, "by what this contains of the word of God."
- (3) By placing a sword on the Koran.
- (4) By saying, "I impose upon myself divorcement."

Mohammed himself was rather given to swearing, and the Koran is full of wild oaths, one of the most terrible of which, according to the Prophet's own words, is to "swear by the setting stars."

As might be expected from the examples set them by their Prophet, Mohammedans are commonly guilty of taking God's name in vain, by swearing upon every petty occasion.

THE ADMINISTRATION OF AN OATH.

An oath in a court of justice is not worthy of credit, unless it be taken in the name of God, because Mohammed said, "Whosoever takes an oath otherwise than in the name of God, is most certainly a polytheist." It is incumbent upon the Qazi, or judge, to request the swearer to corroborate his oath by reciting some of the attributes of God. For example, "I swear by God, the Righteous, the Knower of Secrets, etc. A defendant must not be required to swear by divorce or emancipation, as if he should say: "If it be true my wife is divorced, or my slave is free."

If an oath be administered to a Jew, he should say, "I swear to God who revealeth the Tawrat to Moses."

If to a Christian he should say, "I swear by God, who revealeth the Injil to Jesus."

If it be to a Majusi, or fire-worshiper, he should say, "I swear by God who created fire."

An oath cannot be administered to an idolator otherwise than in the name of God, in accordance with this verse in the Koran: "If ye ask of them who hath created you, verily, they will say God Almighty."

An oath cannot be administered to infidels in their places of worship, because the Qazi is not allowed to enter such a place. This applies to the places of worship of Jews and Christians, as well as of idolators.

Women are not, in Moslem law (as in Jewish, Mishna Sheb. iv. 1), forbidden to bear witness on oath.

BEAUTY (Female).

The maiden, whose loveliness inspires the most impassioned expression in Arabic poetry and prose, is celebrated for her slender figure; she is like the cane among plants, and is elegant as the twig of the Oriental willow. Her face is like the full moon, presenting the strongest contrast to the color of her hair, which (to preserve the nature of the simile just employed) is of the deepest hue of night, and descends to the middle of her back. A rosy blush overspreads the center of each cheek; and a mole is considered an additional charm. The Arabs, indeed, are particularly extravagant in their admiration of this natural



A MOHAMMEDAN LADY SMOKING A WATER PIPE.

beauty spot, which, according to its place, is compared to a globule of ambergris upon a dish of alabaster, or upon the surface of a ruby. The eyes of the Arab beauty are intensely black, large and long, of the form of an almond; they are full of brilliancy; but this is softened by a lid slightly depressed, and by long silken lashes, giving a tender and languid expression, which is full of enchantment, and scarcely to be improved by the adventitious aid of the black border of the kuhl; for this the lovely maiden adds rather for the sake of fashion than necessity, having what the Arabs term natural kuhl. The eyebrows are thin and arched, the forehead is wide, and fair as ivory; the nose straight, the

mouth small; the lips are of brilliant red, and the teeth "like pearls set in coral." The forms of the bosom are compared to two pomegranates; the waist is slender; the hips are wide and large; the feet and hands small; the fingers tapering, and their extremities dyed with the deep orange-red tint imparted by the leaves of binna.

The following is the most complete analysis of Arabian beauty, given by an unknown author, quoted by Al-Ashagi:—

Four things in a woman should be black: the hair of the head, the eye-brows, the eye-lashes and the dark part of the eyes; four white: the complexion of the skin, the white of the eyes, the teeth and the legs; four red: the tongue, the lips, the middle of the cheeks and the gums; four round: the head, the neck, the forearms, and the ankles; four long: the back, the fingers, the arms, and the legs; four wide: the forehead, the eyes, the bosom, and the hips; four fine: the eye-brows, the nose, the lips, and the fingers; four thick: the lower part of the back, the thigh, the calves of the legs, and the knees; four small: the ears, the breasts, the hands and the feet."

PUBERTY (Arabic bulugh).

The puberty of a boy is established as soon as the usual signs of manhood are known to exist; but if none of these signs exist, his puberty is not clearly established until he have completed his eighteenth year. The puberty of a girl is established in the same way; but if the usual signs of womanhood are known not to exist, her puberty is not established until her seventeenth year has been completed. This is according to the teaching of the Imam Abu Hanifah. But his two disciples maintain that upon either a boy or girl completing the fifteenth year, they are to be declared adult. The Imam ash-Shafi'i concurs in this opinion, and it is said there is also a report of Abu-Hanifah to the same effect. The earliest period of puberty with respect to a boy is twelve years, and with respect to a girl nine years.

When a boy or a girl approaches the age of puberty and they declare themselves adult, their declaration must be credited, and they then become subject to all the laws affecting adults, and must observe all the ordinances of the Moslem faith.

Syed Ameer Ali says:—

"The validity of marriages contracted for minors by any guardian other than the father or the grandfather, is not established until ratified by the parties on arriving at puberty. Such ratification in the case of males must be express, and in the case of females may be either express

or implied. On arriving at puberty, both the parties have the right of either ratifying the contract entered into during their minority or of cancelling it. According to Sunnis, in order to effect a dissolution of the matrimonial tie, in exercise of the right of option reserved to the parties, it is necessary that there should be a decree of the judge; the marriage remains intact. If before a decree has been obtained one of the parties should die, the survivor would be entitled to inherit from the deceased.

"The Shiahs differ materially from the Sunnis on this. They hold that a marriage contracted on behalf of minors by any unauthorized person (*fazuli*), i. e., any person other than a father or a grandfather, remains in absolute suspension or abeyance until assented to by the parties on arriving at puberty; that, in fact, no legal effect arises from it until such ratification, and if in the interval previous to ratification, one of the parties should die, the contract would fall to the ground and there would be no right of inheritance in the survivor."

MARRIAGE.

The celebration of the marriage contract is called *nikah*. The festive rejoicings; Persian *shadi*. Marriage is enjoined upon every Moslem, and celibacy is frequently condemned by Mohammed. It is related in the Traditions that Mohammed said: "When the servant of God marries, he perfects half of his religion;" and that "on one occasion Mohammed asked a man if he was married, and being answered in the negative, he said, 'Art thou sound and healthy?' Upon the man replying that he was, Mohammed said, 'Then thou art one of the brothers of the devil.'" Consequently in Islam, even the ascetic orders are rather married than single.

It is related that one of the Companions, named 'Usman *ibu Maz'un*, wished to lead a life of celibacy, but Mohammed forbade him.

The following are some of the sayings of Mohammed on the subject of marriage:

"The best wedding is that upon which the least trouble and expense is bestowed."

"The worst of the feasts are marriage feasts to which the rich are invited and the poor left out, and he who abandons the acceptance of an invitation, then, verily disobeys God and His Prophet."

"Matrimonial alliances (between two families or tribes) increase friendship more than anything else."

"Marry women who love their husbands and be very prolific, for I wish you to be more numerous than any other people."

"When anyone demands your daughter in marriage, and you are pleased with his disposition and his faith, then give her to him; for if you do not so then there will be strife and contention in the world."

"A woman may be married either for her money, her reputation, her beauty, or her religion; then look out for a religious woman, for if you do marry other than a religious woman, may your hands be rubbed with dirt."

"All young men who have arrived at the age of puberty should marry, for marriage prevents sins. He who cannot marry should fast."

"When a Moslem marries he perfects half his religion, and he should practice abstinence for the remaining half."

"Beware! make not long settlements upon women; because if great settlements were a cause of greatness in the world and a righteousness before God, surely it would be most proper for the Prophet of God to make them."

"When anyone of you wishes to demand a woman in marriage, if he can arrange it, let him see her first."

"A woman ripe in years shall have her consent asked in marriage, and if she remain silent her silence is her consent, and if she refuse she shall not be married by force."

"A widow shall not be married until she be consulted, nor shall a virgin be married until her consent be asked." The Companions said, "In what manner is the permission of a virgin?" He replied, "Her consent is by her silence."

"If a woman marries without the consent of her guardian, her marriage is null and void, is null and void, is null and void; then if her marriage hath been consummated, the woman shall take her dower; if her guardians dispute about her marriage, then the king is her guardian."

The subject of Moslem marriages will now be treated in the present article under the headings—I. The Validity of Marriage. II. The Legal Disabilities to Marriage. III. The Religious Ceremony. IV. The Marriage Festivities.

I.—THE VALIDITY OF MARRIAGE.

Moslems are permitted to marry four free women, and to have as many slaves for concubines as they may have acquired. See Koran, Sura iv. 3: "Of women who seem good in your eyes, marry two, or three or four; and if ye still fear that ye shall not act equitable, then one only; or the slaves whom ye have acquired."

Usufructuary or temporary marriages were sanctioned by the

Prophet, but this law is said by the Sunnis to have been abrogated, although it is allowed by the Sh'ahs, and is practiced in Persia in the present day. These temporary marriages are undoubtedly the greatest blot in Mohammed's moral legislation, and admit of no satisfactory apology.

Marriage, according to Mohammedan law, is simply a civil contract, and its validity does not depend upon any religious ceremony. Though the civil contract is not positively prescribed to be reduced in writing, its validity depends upon the consent of the parties, which is called *ijab* and *gabul*, "declaration" and "acceptance;" the presence of the two male witnesses (or one male and two female witnesses): and a dower of not less than ten dirhams, to be settled upon the woman. The omission of the settlement does not, however, invalidate the contract, for under any circumstances, the woman becomes entitled to her dower of ten dirhams or more. (A dower suitable to the position of the woman is called *Mahry 'l-misl*).

Liberty is allowed a woman who has reached the age of puberty, to marry or refuse to marry a particular man, independent of her guardian, who has no power to dispose of her in marriage while the objection is reserved for the girl, married by her guardian during her infancy, to ratify or dissolve the contract immediately on reaching her majority. When a woman, adult and sane, elects to be married through an agent (*wakil*), she empowers him, in the presence of competent witnesses, to convey her consent to the bridegroom. The agent, if a stranger, need not see her, and it is sufficient that the witnesses, who see her, satisfy him that she, expressly or impliedly consents to the proposition of which he is the bearer. The law respects the modesty of the sex, and allows the expression of consent on the part of the lady by indirect ways, even without words. With a virgin, silence is taken as consent, and so is a smile or a laugh.

A contract entered into by a person who is insane is null and void, unless it is made during a lucid interval. A slave cannot enter into a contract of marriage without the consent of his master. The Musselman lawyers, therefore, add freedom (*hurriyet*) as one of the conditions to the capacity for marriage.

Majority is presumed, among the Hanafis and the Shiahs, on the completion of the fifteenth year, in the case of both males and females, unless there is any evidence to show that puberty was attained earlier.

"Besides puberty and discretion, the capacity to marry requires that there should be no legal disability or bar to the union of the parties;

that in fact, they should not be within the prohibited degrees, or so related to or connected with each other as to make their union unlawful."

With regard to the consent of the woman, Mr. Syed Ameer Ali remarks:—

"No contract can be said to be complete unless the contracting parties understand its nature and mutually consent to it. A contract of marriage also implies mutual consent, and when the parties see one another, and of their own accord agree to bind themselves, both having the capacity to do so, there is no doubt as to the validity of the marriage. Owing, however, to the privacy in which Eastern women generally live, and the difficulties under which they labor in the exercise of their own choice in matrimonial matters, the Mohammedan law, with somewhat wearying particularity, lays down the principle by which they may not only protect themselves from the cupidity of their natural guardians, but may also have a certain scope in the selection of their husbands.

"For example, when a marriage is contracted on behalf of an adult person of either sex, it is an essential condition to its validity that such person should consent thereto, or, in other words, marriage contracted without his or her authority or consent is null, by whomsoever it may have been entered into."

Among the Hanafis and the Shiah, the capacity of a woman, who is adult and sane, to contract herself in marriage is absolute. The Shiah law is most explicit on this point. It expressly declares that, in the marriage of a discreet female (*rashidah*) who is adult, no guardian is required. The *Hidaya* holds the same opinion. A woman (it says) who is adult and sound of mind, may be married by virtue of her own consent, although the contract may not have been made or acceded to by her guardians, and this whether she be a virgin or *saibbah*. Among the Shafais and the Malikis, although the consent of the adult virgin is an essential to the validity of the contract of marriage entered into on her behalf, as among the Hanafis and the Shiah, she cannot contract herself in marriage without intervention of a *wali*.

When the woman has authorized her guardian to marry her to a particular individual, or has consented to a marriage proposition to her by a specific person, the guardian has no power to marry her to another. Under the Shiah law, a woman who is adult and discreet is herself competent to enter into contract of marriage. She requires no representative or intermediary through whom to give her consent. "If her guardians," says the *Sharaya*, "refuse to marry her to an equal

when desired to do so, there is no doubt that she is entitled to contract herself, even against their wish." The Shiahhs agree with the Hanafis in giving the females the power of representing others in matrimonial contracts. In a contract of marriage, full regard is to be paid to the words of a female who is adult and sane, that is, possessed of sound understanding; she is, accordingly, not only qualified to contract herself, but also to act as the agent of another in giving expression, either to the declaration or to the consent. The Mafatih and the Jama-ush-Shattat, also declare 'that it is not requisite that the parties through whom a contract is entered into should both be males, since with us (the Shiahhs) a contract made through (the agency or intermediation of) a female is valid.' To recapitulate. Under the Maliki and Shafai law, the marriage of an adult girl is not valid unless her consent is obtained to it; but such consent must be given through a legally authorized wali, who would act as her representative. Under the Hanafi and Shiah law, the woman can consent to her own marriage, either with or without a guardian or agent.

II.—THE LEGAL DISABILITIES TO MARRIAGE.

There are nine prohibitions to marriage, namely:

(1) Consanguinity, which includes mother, grandmother, sister, niece, aunt, etc.

(2) Affinity, which includes mother-in-law, step-grandmother, daughter-in-law, step-granddaughter, etc.

(3) Fosterage. A man cannot marry his foster-mother, nor foster-sister, unless the foster-brother and sister are nursed by the same mother at intervals widely separated. But a man may marry the mother of his foster-sister, or the foster-mother of his sister.

(4) A man may not marry his wife's sister during his wife's lifetime, unless she be divorced.

(5) A man married to a free woman cannot marry a slave.

(6) It is not lawful for a man to marry the wife or mu'taddah of another, whether the iddah be on account of repudiation or death. That is, he cannot marry until the expiration of the woman's 'iddah, or period of probation.

(7) A Moslem cannot marry a polytheist, or Majusiyah. But he may marry a Jewess, or a Christian, or a Sabeian.

(8) A woman is prohibited by reason of property. For example, it is not lawful for a man to marry his own slave, or a woman her bondman.

(9) A woman is prohibited by repudiation or divorce. If a man pronounces three divorces upon a wife who is free, or two upon a slave, she is not lawful to him until she shall have been regularly espoused by another man, who having duly consummated the marriage afterwards divorces her, or dies, and her 'iddah from him be accomplished.

Mr. Syed Ameer Ali says:—

"The prohibitions may be divided into four heads, viz., relative or absolute, prohibitive or directory. They arise in the first place from legitimate and illegitimate relationship of blood (consanguinity); secondly, from alliance or affinity (al-musahrat); thirdly from fosterage; and fourthly, from completion of number (i.e. four). The ancient Arabs permitted the union of step-mothers and mothers-in-law on one side, and step-sons and sons-in-law on the other. The Koran expressly forbids this custom: 'Marry not women whom your fathers have had to wife (except what is already past), for this is an uncleanness and abomination, and an evil way. (Sura iv:26). Then come the more definite prohibitions in the next verse: 'Ye are forbidden to marry your mothers, your daughters, your sisters, and your aunts, both on the father's and on the mother's side; your brother's daughters and your sister's daughters; your mother's who have given you suck and your foster-sisters; your wives' mothers, your daughters-in-law, born of your wives with whom you had cohabited. Ye are also prohibited to take to wife two sisters (except what is already past), nor to marry women who are already married.'

"The prohibitions founded on consanguinity are the same among the Sunnis as among the Shiah. No marriage can be contracted with the ascendants, with the descendants, with relations of the second rank, such as brothers and sisters or their descendants, with paternal and maternal uncles and aunts. Nor can a marriage be contracted with a natural offspring or his or her descendants. Among the Shiah, marriage is forbidden for fosterage in the same order as in the case of *nasah*. The Sunnis, however, permit marriage in spite of fosterage in the following cases: The marriage of the father of the child with the mother of his child's foster-mother, or with her daughter; the marriage of the foster-mother with the brother of the child whom she hath fostered; the marriage with the foster-mother of an uncle or aunt. The relationship by fosterage arises among the Shiah when the child has been really nourished at the breast of the foster-mother. Among the Sunnis, it is required that the child should have been suckled at least fifteen times, or at least a day and a night.

"Among the Hanafis, it is enough if it have been suckled only once. Among the Shafais it is necessary that it should have been suckled four times. There is no difference among the Sunnis and the Shiah regarding the prohibitions arising from alliance. Under the Shiah law, a woman against whom a proceeding by *laan* (*li'an*) has taken place on the ground of her adultery, and who is thereby divorced from her husband, cannot under any circumstances re-marry him. The Shafais and Maliks agree in this opinion with the Shiah. The Hanafis, however, allow a re-marriage with a woman divorced by *laan*. The Shiah as well as the Shafais, Malakis and Hanbalis hold that a marriage with a woman who is already pregnant (by another) is absolutely illegal. All the schools prohibit contemporaneous marriages with two women so related to each other that supposing either of them to be a male a marriage between them would be illegal. Illicit intercourse between a man and a woman according to the Hanafis and Shiah, prohibits the man from marrying the woman's mother as well as her daughter. The observant student of the law of the two principal sects which divide the world of Islam, cannot fail to notice the distinctive peculiarity existing between them in respect to their attitude to outside people. The nations who adopted the Shiah doctrines never seem to have come into contact with the Christian races of the West to any marked extent; whilst their relations with the Mago Zoroastrians of the East were both intimate and lasting. The Gunnis, on the other hand, seem always to have been more or less influenced by the Western nations. In consequence of the different position which followers of the sects occupied toward non-Moslems, a wide divergence exists between the Shiah and Sunni schools of law regarding intermarriages between Moslems and non-Moslems. It has already been pointed out that the Koran, for political reasons, forbade all unions between Musselmans and idolators. It is said in explicit terms, 'Mary not a woman of the Polytheists until she embraces Islam.' But it is also declared that 'such women as are *muhsinas* (of chaste reputation) belonging to the scriptural sects,' or believing in a revealed or moral religion, 'are lawful to Moslems.' They allow, however, temporary contracts extending over a term of years, or a certain specified period with a Christian, Jew, or a Magian female.

"A female Moslem cannot under any circumstances marry a non-Moslem. Both schools prohibit a Mohammedan from marrying an idolatrous female, or one who worships the stars or any kind of fetish whatsoever.

"These prohibitions are relative in their nature and in their effect.

They do not imply the absolute nullity of the marriage. For example, when a Mohammedan marries a Hindoo woman in a place where the laws of Islam are in force, the marriage only is invalid, and does not affect the status of legitimacy of the offspring."

III.—THE RELIGIOUS CEREMONY.

The Mohammedan law appoints no specific religious ceremony, nor are any religious rites necessary for the contraction of a valid marriage. Legally, a marriage contracted between two persons possessing the capacity to enter into the contract, is valid and binding, if entered into by mutual consent in the presence of witnesses. And the Shiah law even dispenses with witnesses.

In all cases the religious ceremony is left entirely to the discretion of the Qazi or person who performs the ceremony, and consequently there is no uniformity of ritual. Some Qazis merely recite the *Fatibah* (the first chapter of the Koran), and the *durad*, or blessing. The following is the more common order of performing the service. The Qazi, the bridegroom, and the bride's attorney, with the witnesses, having assembled in some convenient place (but not in a mosque), arrangements are made as to the amount of dower or *mahr*. The bridegroom then repeats after the Qazi the following:

1. The *Istighfar*. "I desire forgiveness from God."
2. The four Quls. The four chapters of the Koran commencing with the word "Qul." These chapters have nothing in them connected with the subject of marriage, and appear to be selected on account of their brevity.
3. The *Kalimah*, or Creed. "There is no Deity but God, and Mohammed is the Prophet of God."
4. The *Sifwatu 'l-Iman*. A profession of belief in God, the Angels, the Scriptures, the Prophets, the Resurrection, and the absolute Decree of good and evil.

The Qazi then requests the bride's attorney to take the hand of the bridegroom, as to say, "Such an one's daughter, by the agency of her attorney and by the testimony of two witnesses, has, in your marriage with her, had such a dower settled upon her; do you consent to it?" To which the bridegroom replies, "With my whole heart and soul, to my marriage with this woman, as well as to the dower already settled upon her, I consent, I consent, I consent."

After this the Qazi raises his hands and offers the following prayer: "O great God! grant that mutual love may reign between this couple, as

it existed between Adam and Eve, Abraham and Sarah, Joseph and Zalikha, Moses and Zipporah, his highness Mohammed and 'Ayesha, and his highness 'Ali-al-Murtaga and Fatimatu'z-Zahra."

The ceremony being over, the bridegroom embraces his friends and receives their congratulations.

According to the Durru'l-Mukhtar, p. 196, and all schools of Moslem law, the bridegroom is entitled to see his wife before the marriage, but Eastern customs very rarely allow the exercise of this right, and the husband, generally speaking, sees his wife for the first time when leading her to the nuptial chamber.

HAREM, OR HAREEM.

A word used especially in Turkey, Egypt, and Syria, for the female apartment of a Mohammedan household. In Persia, Afghanistan, and India, the terms haramgah, mahallsarai and zananah are used for the same place. The seclusion of women being enjoined in the Koran in all Mohammedan countries it is the rule for respectable women to remain secluded at home, and not to travel abroad unveiled, nor to associate with men other than their husbands or such male relatives as are forbidden in marriage by reason of consanguinity. In consequence of these injunctions, which have all the force of a divine enactment, the female portion of a Mohammedan family always reside in apartments which are in an inclosed courtyard and excluded from public view. This inclosure is called the harem and sometimes hareem, or in Persian zananah, from zan, a "woman." "The habitable buildings of a native Mohammedan home are raised a few steps from the court, a line of pillars forms the front of the building, which has no upper rooms; the roof is flat, and the sides and back without windows, or any aperture through which air can be received. The sides and back are merely high walls, forming an inclosure, and the only air is admitted from the fronts of the dwelling place facing the courtyard. The apartments are divided into long halls, the extreme corners having small rooms or dark closets purposely built for the repository of valuables or stores; doors are fixed to these closets, which are the only places I have seen with them in a zananah or mahall (house or palace occupied by females); the floor is either of beaten earth, bricks or stones; boarded floors are not yet introduced. As they have neither doors nor windows to the halls, warmth or privacy is secured by means of thick wadded curtains, made to fit each opening between the pillars. Some zananahs have two rows of pillars in the halls with wadded curtains to each, thus forming two distinct halls for service

or greater warmth, as occasion may require; this is a convenient arrangement, where the establishment of servants, slaves, etc., is extensive.

"The wadded curtains are called *pardahs*; these are sometimes made of woolen cloth, but more generally of coarse calico, of two colors, in patchwork style, striped, vandyked, or in some other ingeniously contrived and ornamented way, according to their individual taste.

"Besides the *pardahs*, the openings between the pillars have blinds neatly made of fine bamboo strips, woven together with colored cords; these are called *chicks*. Many of them are painted green, others are more gaudy, both in color and variety of patterns. These blinds constitute a real comfort to everyone in India, as they admit air when let down, and at the same time shut out flies and other annoying insects; besides which, the extreme glare is shaded by them—a desirable object to foreigners in particular.

"The floors of the halls are first matted with the coarse date-leaf matting of the country, over which are spread *shatranjis* (thick cotton carpets, peculiarly the manufacture of the Upper Provinces of India, woven in stripes of blue and white, or shades of blue); a white calico carpet covers the *shatranji* on which the females take their seat.

"The bedsteads of the family are placed, during the day, in lines at the back of the halls, to be moved at pleasure to any chosen spot for the night's repose; often into the open courtyard, for the benefit of the pure air. They are all formed on one principle, differing only in size and quality; they stand about half a yard from the floor, the legs round and broad at bottom, narrowing as they rise towards the frame, which is laced over with a thick cotton tape, made for the purpose, and plaited in chequers, and thus rendered soft, or rather elastic, and very pleasant to recline upon. The legs of these bedsteads are in some instances gold and silver gilt, or pure silver; others have enamel paintings on fine wood; the inferior grades have them merely of wood painted plain and varnished. The servants' bedsteads are of the common mango-wood without ornament, the lacing of these for the sacking being of elastic string manufactured from the fiber of the cocoanut.

"Such are the bedsteads of every class of people. They seldom have mattresses; a white quilt is spread on the lacing, over which a calico sheet, tied at each corner of the bedstead with cords and tassels; several thin flat pillows of beaten cotton for the head; a muslin sheet for warm weather, and a well wadded *razai* (cover-lid) for winter is all these children of Nature deem essential to their comfort in the way of sleeping. They have no idea of night-dresses; the same suit that adorns a lady

is retained both night and day, until a change be needed. The single article exchanged at night is the dupatta (a small shawl for the head), and that only when it happens to be of silver tissue or embroidery, for which a muslin or calico sheet is substituted.

"The very highest circles have the same habits in common with the meanest, but those who can afford shawls of cashmere, prefer them for sleeping in, when the cold weather renders them bearable. Blankets are never used except by the poorest peasantry, who wear them in lieu of better garments night and day in the winter season; they are always black, the natural color of the wool. The quilts of the higher orders are generally made of silk of the brightest hues, well wadded, and lined with dyed muslin of assimilating color; they are usually bound with broad silver ribbons, and sometimes bordered with gold brocaded trimmings. The middling classes have fine chintz quilts, and the servants and slaves coarse ones of the same material; but all are on the same plan, whether for a queen or the meanest of her slaves, differing only in the quality of the material. The mistress of the house is easily distinguished by her seat of honor in the hall of a zananah, a masnad not being allowed to any other person but the lady of the mansion. The masnad carpet is spread on the floor, if possible near to a pillar about the center of the hall, and is made of many varieties of fabric—gold cloth, quilted silk, brocaded silk, velvet, fine chintz, or whatever may suit the lady's taste, circumstances, or convenience. It is about two yards square, and generally bordered or fringed, on which is placed the all-important masnad. This article may be understood by those who have seen a lacemaker's pillow in England, excepting only that the masnad is about twenty times the size of that useful little article in the hands of our industrious villagers. The masnad is covered with gold cloth, silk, velvet, or calico, with square pillows to correspond, for the elbows, the knees, etc. This is the seat of honor, to be invited to share which with the lady owner, is a mark of favor to an equal or inferior; when a superior pays a visit of honor, the prized seat is usually surrendered to her, and the lady of the house takes her place most humbly on the edge of her own carpet. Looking-glasses or ornamental furniture are very rarely to be seen in the zananah, even of the very richest families. Chairs and sofas are produced when English visitors are expected; but the ladies of Hindoostan prefer the usual mode of sitting and lounging on the carpet; and as for tables, I suppose not one gentlewoman of the whole country has ever been seated at one; and very few, perhaps, have any idea of their useful purposes, all their meals being served on the

floor, where dastarkhwans (table-cloths we should call them) are spread, but neither knives, forks, spoons, glasses, nor napkins, so essential to the comfortable enjoyment of a meal amongst Europeans. But those who never knew such comforts have no desire for the indulgence, nor taste to appreciate them.

"On the several occasions, amongst native society, of assembling in large parties, as at births and marriages, the halls, although extensive, would be inadequate to accommodate the whole party. They then have awnings of white calico, neatly flounced with muslin, supported on poles fixed in the courtyard, and connecting the open space with the great hall, by wooden platforms which are brought to a line with the building, and covered with shatranji, and white carpets to correspond with the floor furniture of the hall; and here the ladies sit by day and sleep by night very comfortable, without feeling any great inconvenience from the absence of their bedsteads, which could never be arranged for accommodation of so large an assemblage—nor is it ever expected.

"The usually barren look of these almost unfurnished halls is on such occasions quite changed, when the ladies are assembled in their various dresses; the brilliant display of jewels, the glittering drapery of their dress, the various expressions of countenance, and different figures, the multitude of female attendants and slaves, the children of all ages and sizes in their variously ornamented dresses, are subjects to attract both the eye and the mind of an observing visitor; and the hall, which when empty, appeared desolate and comfortless, thus filled, leaves nothing wanting to render the scene attractive.

"The buzz of human voices, the happy playfulness of the children, the chaste singing of the domnis fill up the animated picture. I have sometimes passed an hour or two in witnessing their innocent amusements, without any feeling of regret for the brief sacrifice of time I have made. I am free to confess, however, that I have returned to my tranquil home with increased delight after having witnessed the bustle of a zananah assembly. At first I pitied the apparent monotony of their lives; but this feeling has worn away by intimacy with the people, who are thus precluded from mixing generally with the world. They are happy in their confinement; and never having felt the sweets of liberty, would not know how to use the boon if it were to be granted them. As the bird from the nest immured in a cage is both cheerful and contented, so are those females. They have not, it is true, many intellectual resources, but they have naturally good understandings, and having learned their duty they strive to fulfill it. So far as I have had any opportunity

of making personal observations on their general character, they appear to me obedient wives, dutiful daughters, affectionate mothers, kind mistresses, sincere friends and liberal benefactresses to the distressed poor. These are their moral qualifications, and in their religious duties, they are zealous in performing the several ordinances which they have been instructed by their parents or husbands to observe. If there be any merit in obeying the injunctions of their law-giver, those whom I have known most intimately, deserve praise since 'they are faithful in that they profess.'

"To ladies accustomed from infancy to confinement, this kind of life is by no means irksome; they have their employments and their amusements, and though these are not exactly to our taste, nor suited to our mode of education, they are not the less relished by those for whom they were invented. They perhaps wonder equally at some of our modes of dissipating time, and fancy we might spend it more profitably. Be that as it may, the Moslem ladies, with whom I have been long intimate, appear to me always happy, contented, and satisfied with the seclusion to which they were born; they desire no other, and I have ceased to regret they cannot be made partakers of that freedom of intercourse with the world, we deem so essential to our happiness, since their health suffers nothing from that confinement, by which they are preserved from a variety of snares and temptations; besides which, they would deem it disgraceful in the highest degree to mix indiscriminately with men who are not relations. They are educated from infancy for retirement, and they can have no wish that the custom should be changed, which keeps them apart from the society of men who are not very nearly related to them. Female society is unlimited, and that they enjoy without restraint.

"Those females who rank above peasants or inferior servants are disposed from principle to keep themselves strictly from observation; all who have any regard for the character or the honor of their house, seclude themselves from the eye of strangers, carefully instructing their young daughters to a rigid observance of their own prudent example. Little girls, when four years old, are kept strictly behind the *pardah* (i. e., "curtain"), and when they move about it is always in covered conveyances, and under the guardianship of a faithful female domestic, who is equally tenacious as the mother to preserve the young lady's reputation unblemished by concealing her from the gaze of men.

"The ladies of *zananah* life are not restricted from the society of their own sex; they are, as I have before remarked, extravagantly fond

of company, and equally as hospitable when entertained. To be alone is a trial to which they are seldom exposed, every lady having companions amongst her dependants; and according to her means the number in her establishment is regulated. Some ladies of rank have from two to ten companions, independent of slaves and domestics; and there are some of the royal family at Lucknow who entertain in their service two or three hundred female dependants, of all classes. A well-fitted zananah is a mark of gentility, and even the poorest lady in the country will retain a number of slaves and domestics, if she cannot afford companions; besides which they are miserable without society, the habit of associating with numbers having grown up with infancy to maturity: "to be alone," is considered, with women thus situated, a real calamity.

"On occasions of assembling in large parties, each lady takes with her a companion besides two or three slaves to attend upon her, no one expecting to be served by the servants of the house at which they are visiting. This swells the number to be provided for; and as the visit is always for three days and three nights (except on 'Ids, when the visit is confined to one day) some forethought must be exercised by the lady of the house, that all may be accommodated in such manner as may secure to her the reputation of hospitality.

"The kitchen and offices to the zananah, I have remarked, occupy one side of the quadrangle; they face the great or center hall appropriated to the assembly. These kitchens, however, are sufficiently distant to prevent any great annoyance from the smoke—I say smoke, because chimneys have not yet been introduced into the kitchens of the natives.

"The fire-places are all on the ground, something resembling stoves, each admitting one saucepan, the Asiatic style of cooking requiring no other contrivance. Roast or boiled joints are never seen at the dinner of a native; a leg of mutton or sirloin of beef would place the hostess under all sorts of difficulties, where knives and forks are not understood to be amongst the useful appendages of a meal. The varieties of their dishes are countless, but stews and curries are the chief; all the others are mere varieties. The only thing in the shape of roast meats are small lean cutlets bruised, seasoned and cemented with pounded poppy seed. Several being fastened together on skewers, they are grilled or roasted over a charcoal fire spread on the ground, and then called kabab, which word implies roast meat.

"The kitchen of a zananah would be inadequate to the business of cooking for a large assembly; the most choice dishes only (for the

highly-favored guests) are cooked by the servants of the establishment. The needed abundance required in entertaining a large party is provided by a regular bazar cook, several of whom establish themselves in native cities, or wherever there is a Moslem population. Orders being previously given, the morning and evening dinners are punctually forwarded at the appointed hours in covered trays, each tray having portions of the several good things ordered, so that there is no confusion in serving out the feast on its arrival at the mansion. The food thus prepared by the bazar cook is plain boiled rice, sweet rice, *khir* (rice milk), *mutanjan* (rice sweetened with the addition of preserved fruits, raisins, etc., colored with saffron), *salans* (curries) of many varieties, some cooked with vegetables, others with unripe fruits with or without meat; *pulaos* of many sorts, *kababs*, preserves, pickles, *chatnis*, and many other things too tedious to admit of detail.

"The bread in general use amongst natives is chiefly unleavened; nothing in the likeness of English bread is to be seen at their meals; and many object to its being fermented with the intoxicating toddy (extracted from a tree). Most of the native bread is baked on iron plates over a charcoal fire. They have many varieties, both plain and rich, and some of the latter resembles our pastry, both in quality and flavor.

"The dinners, I have said, are brought into the *zananah*, ready dished in the native earthenware, on trays; and as they neither use spoons nor forks, there is no great delay in setting out the meal where nothing is required for display or effect, beyond the excellent quality of the food and its being well cooked. In a large assembly all cannot dine at the *dastarkhwan* of the lady hostess, even if privileged by their rank; they are, therefore, accommodated in groups of ten, fifteen, or more, as may be convenient; each lady having her companions at the meal, and her slaves to brush off the intruding flies with a *chauri*, to hand water, or to fetch or carry any article of delicacy from or to a neighboring group. The slaves and servants dine in parties after their ladies have finished, in any retired corner of the courtyard—always avoiding as much as possible the presence of their superiors.

"Before anyone touches the meal, water is carried round for each lady to wash the hand and rinse the mouth. It is deemed uncleanly to eat without this form of ablution, and the person neglecting it would be held unholy. This done, the lady turns to her meal, saying, '*Bismillah*!' (In the name or to the praise of God!), and with the right hand conveys the food to her mouth (the left hand is never used at meal); and although they partake of every variety of food placed before them with no other

aid than their fingers, yet the mechanical habit is so perfect that they neither drop a grain of rice, soil the dress, nor retain any of the food on their fingers. The custom must always be offensive to a foreign eye, and the habit none would wish to copy; yet everyone who witnesses must admire the neat way in which eating is accomplished by these really 'Children of Nature.'

"The repast concluded, the *lota* (vessel with water), and the *lagaan* (to receive the water in after rinsing the hands and mouth), are passed round. To every person who, having announced by the '*Ash-Shukrn li'llah!*' (All thanks to God!) that she has finished, the attendants present first the powdered peas, called *besan*,—which answers the purpose of soap in removing grease, etc., from the fingers—and then the water in due course. Soap has not even yet been brought into fashion by the natives, except by the washermen; I have often been surprised that they have not found the use of soap a necessary article in the nursery where the only substitute I have seen is the powdered pea.

"*Lotas* and *laggans* are articles in use with all classes of people; they must be poor indeed who do not boast of one, at least, in their family. They are always of metal, either brass or copper lacquered over, or zinc; in some cases, as with the nobility, silver and even gold are converted into these useful articles of native comfort.

"China or glass is comparatively but little used; water is their only beverage, and this is preferred, in the absence of metal basins, out of the common red earthen *katora* (cup-shaped like a vase).

"China dishes, bowls, and basins, are used for serving many of the savory articles of food in; but it is common in the privacy of the palace, as well as in the huts of the peasantry, to see many choice things introduced at meals served up in the rude red earthen platter; many of the delicacies of Asiatic cookery being esteemed more palatable from the earthen flavor of the new vessel in which it is served.

"China tea sets are very rarely found in the *zananah*, tea being used by the natives more as a medicine than a refreshment, except by such gentlemen as have frequent intercourse with the '*Sahib Log*' (English gentry), among whom they acquire a taste for this delightful beverage. The ladies, however, must have a severe cold to induce them to partake of the beverage even as a remedy, but by no means as a luxury. I imagined that the inhabitants of a *zananah* were sadly deficient in actual comforts, when I found, upon my first arrival in India, that there were no preparations for breakfast going forward; everyone seemed engaged in pan-eating, and smoking the *huggah*, but no breakfast after the

morning namaz. I was, however, soon satisfied that they felt no sort of privation, as the early meal so common in Europe has never been introduced in Eastern circles. Their first meal is a good substantial dinner at ten, eleven, or twelve o'clock, after which follows pan and the huggah; to this succeeds a sleep of two or three hours, providing it does not impede the duty of prayer—the pious, I ought to remark, would give up every indulgence which would prevent the discharge of duty. The second meal follows in twelve hours from the first, and consists of the same substantial fare; after which they usually sleep again until the dawn of day is near at hand.

“The huggah (pipe) is almost in general use with females. It is a common practice with the lady of the house to present the huggah she is smoking to her favored guest. This mark of attention is always to be duly appreciated; but such is the deference paid to parents, that a son can rarely be persuaded by an indulgent father or mother to smoke a huggah in their revered presence; the praiseworthy feeling originates not in fear, but real genuine respect. The parents entertain for their son the most tender regard; and the father makes him both his companion and friend; yet the most familiar endearments do not lessen the feeling of reverence a good son entertains for his father. This is one among the many samples of patriarchal life, and which I can never witness in real life, without feeling respect for the persons who follow up the patterns I have been taught to venerate in our Holy Scripture.

“The huggah (pipe) as an indulgence or a privilege, is a great definer of etiquette. In the presence of the king or reigning nawab, no subject, however high he may rank in blood or royal flavor, can presume to smoke. In native courts, on state occasions, huggahs are presented only to the Governor-General, the Commander-in-Chief, or the Resident at his court, who are considered equal in rank, and therefore entitled to the privilege of smoking with him; and they cannot consistently resist the intended honor. Should they dislike smoking, a hint is readily understood by the huggah bardar to bring the huggah, charged with the materials, without the addition of fire. Applications of the munhnal (mouthpiece) to the mouth, indicates a sense of the honor conferred.”

CONCUBINE.

The Mohammedan religion appears to give almost unlimited license to concubinage, provided the woman be a slave, and not a free Moslem woman. These female slaves must be either (1) taken captive in war,

(2) or purchased by money, (3) or the descendants of slaves. Even married women, if taken in war, are, according to an injunction of the Koran, Sura iv:28, entirely at the disposal of the Moslem conqueror. "(Unlawful) to you are married women, except purchased slaves.)" This institution of concubinage is founded upon the example of Mohammed himself, who took Rihanah the Jewess as his concubine after the battle with the Banu Quraizah (A. H. 5). and also Maria the Copt, who was sent him as a slave by the Governor of Egypt.

Should a concubine bear her master a child the Mohammedan law rules that she and her offspring are ipso facto free.

Among the Shiahs, the temporary marriage called Mut'ah exhibits the worst form of concubinage.

It is interesting to compare the condition of the concubine under Moslem law and under the Mosaic. Under the law of Moses, a concubine would generally be either a Hebrew girl bought of her father, or a Gentile captive taken in war. So that whilst the Mohammedan law forbids concubinage with a free woman, the Mosaic law permitted it and legislated for it. See Exodus xxi: "If a man sell his daughter to be a maid-servant, she shall not go out as men-servants do. If she please not her master who has betrothed her to himself, then shall he let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

With regard to female slaves taken in war, the Mosaic law ruled (Deut. xxi:10): "When thou goest to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her to thine home, etc. * * * And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her," etc.

DIVORCE (Arabic talag).

In its primitive sense the word talag means dismissal, but in law it signifies a release from the marriage tie.

The Mohammedan law of divorce is founded upon express injunctions contained in the Koran, as well as in the Traditions, and its rules occupy a very large section in all Mohammedan works on jurisprudence.

I. The teaching of the Koran on the subject is as follows:

Sura ii:226: "They who intend to abstain from their wives shall

wait four months; but if they go back from their purpose, then verily God is Gracious, Merciful.

"And if they resolve on a divorce, then verily God is He who Hear-eth, Knows.

"The divorced shall wait the result, until they have had their courses thrice, nor ought they to conceal what God hath created in their wombs, if they believe in God and the last day; and it will be more just in their husband's to bring them back when in this state, if they desire what is right. And it is for the women to act as they (the husbands) act by them, in all fairness; but the men are a step above them. God is Mighty, Wise.

"Ye may give sentence of divorce to your wives twice: Keep them honorably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds set up by God. And if ye fear that they cannot observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: therefore overstep them not; for whoever overstepeth the bounds of God, they are evildoers.

"But if the husband give sentence of divorce to her a third time, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her then shall no blame attach to them if they return to each other, thinking that they can keep within the bounds fixed by God. And these are the bounds of God; He maketh them clear to those who have knowledge.

"But when ye divorce women, and the time for sending them away is come, either retain them with generosity, or put them away with generosity: but retain them not by constraint so as to be unjust towards them. He who doth so, doth in fact injury to himself. And make not the signs of God a jest; but remember God's favor towards you, and the Book and the Wisdom which He hath sent down to you for your warning, and fear God, and know that God's knowledge embraceth everything.

"And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying the husbands when they have agreed among themselves in an honorable way. This warning is for him among you who believeth in God and in the last day. This is most pure for you, and most decent. God knoweth, but ye know not.

"Mothers, when divorced, shall give suck to their children two full years, if the father desire that the suckling be completed; and such

maintenance and clothing as is fair for them, shall devolve on the father. No person shall be charged beyond his means. A mother shall not be pressed unfairly for her child: And the same with the father's heir. But, if they choose to wean the child by consent and by bargain, it shall be no fault in them. And if ye choose to have a nurse for your children, it shall be no fault in you, in case ye pay what ye promised her according to that which is fair. Fear God, and know that God seeth what ye do.

"It shall be no crime in you if ye divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. And provide what is needful for them—he who is in ample circumstances according to his means, and he who is in straitened circumstances according to his means—with fairness: This is binding on those who do what is right.

"But if ye divorce them before consummation, and have, already settled a dowry on them, ye shall give them half of what ye have settled, unless they make a release, or he make a release in whose hand is the marriage tie. But if ye make a release it will be nearer to piety."

Sura lxxv:1: "O Prophet! when ye divorce women, divorce them at their special times. And reckon those times exactly, and fear God your Lord. Put them not forth from their houses, nor allow them to depart, unless they have committed a proven adultery. This is the precept of God; and whoso transgresseth the precept of God, assuredly imperileth his own self. Thou knowest not whether, after this, God may not cause something new to occur which may bring you together again.

"And when they have reached their set time, then either keep them with kindness, or in kindness part from them. And take upright witnesses from among you and bear witness as unto God. This is a caution for him who believeth in God and in the latter day. And whoso feareth God, to him will He grant a prosperous issue, and will provide for him whence he reckoned not upon it.

"And for him who putteth his trust in Him will God be all-sufficient. God truly will attain his purpose. For everything hath God assigned a period.

As to such of your wives as have no hope of the recurrence of their times, if ye have doubts in regard to them, then reckon three months, and let the same be the term of those who have not yet had them. And as to those who are with child, their period shall be until they are delivered of their burden. God will make His command easy to Him who feareth Him.

"Lodge the divorced wherever ye lodge, according to your means;

and distress them not by putting them to straits. And, if they are pregnant, then be at charges for them till they are delivered of their burden; and if they suckle your children, then pay them their hire and consult among yourselves, and act generously: And if herein ye meet with obstacles, then let another female suckle for him."

II. The teaching of Mohammed on the general subject of Divorce is expressed in the Tradition as follows:

"The thing which is lawful but disliked by God is divorce."

"The woman who asks her husband to divorce her without a cause, the smell of Paradise is forbidden her."

"There are three things which, whether done in joke or in earnest, shall be considered serious and effectual, namely: marriage, divorce, and taking a wife back."

"Every divorce is lawful except a madman's."

"Cursed be the second husband who makes the wife (divorced) lawful for her first husband for whom she is made lawful." (Mishkat, xiii: cxv.)

The talagu'l-hasan, or "laudable divorce," is when the husband repudiates an enjoyed wife by three sentences of divorce, either express or metaphorical, giving one sentence in each tuhr, or "period of purity." Imam Malik condemns this kind of divorce, and says it is irregular. But Abu Hanifah holds it to be hasan, or "good."

The talagu'l-badi', or "irregular form of divorce," is when the husband repudiates his wife by three sentences, either express or metaphorical, given them one at a time: "Thou art divorced! Thou art divorced! Thou art divorced!" Or, "Thou art free! Thou art free! Thou art free!" Even holding up three fingers, or dropping three stones, is held to be a sufficiently implied divorce to take legal effect. The Moslem who thus divorces his wife is held, in the Hadayah, to be an offender against the law, but the divorce, however irregular, takes legal effect.

In both these kinds of divorce, badi' and hasan, the divorce is revocable after the first and second sentences, but it is irrevocable after the third sentence. After both hasan and badi' divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married, and enjoyed and divorced by another husband. Mohammedan doctors say the law has instituted this arrangement in order to prevent divorces other than talagn'l-ahsan.

A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause. The divorce of every husband is effective if he be of a sound understanding and of mature age; but

that of a boy, or lunatic, or one talking in his sleep is not effective.

If a man pronounce a divorce whilst in a state of inebriety from drinking fermented liquor, such as wine, the divorce takes place. Repudiation by any husband who is sane and adult, is effective, whether he be free or a slave, willing, or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue, instead of some other word.

A sick man may divorce his wife, even though he be on his death-bed.

An agent or agents may be appointed by a husband to divorce his wife.

In addition to the will and caprice of the husband, there are also certain conditions which require a divorce.

The following are causes for divorce, but generally require to be ratified by a divorce from the Koran, or "judge":

(1) *Jubb*. That is, when the husband has been by any cause deprived of his organ of generation. This condition is called *majbub*. In this case the wife can obtain instant divorce, if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way. Divorce can be obtained at once.

(2) *Unnah*, or "impotence." (This includes *ratg*, "*vulva impervia coeunti*;" and *garn*, "*vulva anteriore parte enascens*.") In cases of impotency in either husband or wife, a year of probation can be granted by the judge.

(3) Inequality of race or tribe. A woman cannot be compelled to marry a man who belongs to an inferior tribe, and, in case of such a marriage, the elders of the superior tribe can demand a divorce; but if the divorce is not demanded, the marriage contract remains.

(4) Insufficient dower. If the stipulated dowry is not given when demanded, divorce takes place.

(5) Refusal of Islam. If one of the parties embrace Islam; the judge must offer it to the other, three distinct times, and if he or she refuse to embrace the faith, divorce takes place.

(6) *La'n* or "imprecation." That is, when a husband charges his wife with adultery, the charge is investigated, but if there is no proof, and the man swears his wife is guilty, and the wife swears she is innocent, a divorce must be decreed.

(7) *Ila*, or "vow." When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps the vow inviolate, an irreversible divorce takes place.

(8) Reason of property. If a husband become the proprietor of his wife (a slave), or the wife the proprietor of her husband (a slave), divorce takes place.

(9) An invalid marriage of any kind arising from incomplete nikah, or "marriage ceremony," or from affinity, or from consanguinity.

(10) Difference of country. For example, if a husband flee from a *darn'l-harb*, or "land of enmity," i. e., "a non-Moslem country" to a *darn'l-Islam*, or "country of Islam," and his wife refuse to perform *hijrah* (flight) and to accompany him, she is divorced.

(11) Apostasy from Islam. The author of *Raddu 'l-Makhtar* (vol. ii, p. 643), says: "When a man or a woman apostatises from Islam, then an immediate dissolution (*faskh*) of the marriage takes place, whether the apostasy be of the man or of the woman, without a decree from the *Qazi*." And again (p. 645): "If both husband and wife apostatise at the same time, their marriage bond remains; and if at any future time the parties again return to Islam, no re-marriage is necessary to constitute them man and wife; but if one of the parties should apostatise before the other, a dissolution of the marriage takes place *ipso facto*."

In addition to the forms of divorce already explained, there are three others of a peculiar nature, called *khula'*, *mubura'ah*, and *zihar*.

The form of divorce known as *khula'* is when a husband and wife disagreeing, or for any other cause, the wife, on payment of a compensation or ransom to her husband, is permitted by the law to obtain from him a release from the marriage tie. The *khula'* is generally affected by the husband giving back the dower or part thereof. When the aversion is on the part of the husband, it is generally held that he should grant his wife's request without compensation; but this is purely a matter of conscience, and not of law.

Mubura'ah is a divorce which is effected by a mutual release.

Zihar, from *zahr*, "back," is a kind of divorce which is effected by a husband likening his wife to any part or member of the body of any of his kinswoman within the prohibited degree. As, for example, if he were to say to his wife, "Thou art to me like the back of my mother." The motive of the husband in saying so must be examined and if it appear that he meant divorce, his wife is not lawful to him until he have made expiation by freeing a slave, or by fasting two months, or by feeding sixty poor men.

The *Shi'ah* law of Divorce differs only in a few particulars from that of the *Sunnis*. According to *Shi'ah* law, a man must be an adult

of understanding, of free choice and will, and of design and intention, when he divorces his wife. A marked contrast to the license and liberty allowed by the Sunni law. Nor can the Shi'ah divorce be effected in any language of a metaphorical kind. It must be express and be pronounced in Arabic (if the husband understand that language), and it must be spoken and not written. A divorce amongst the Shi'ahs does not take effect if given implicatively or ambiguously, whether intended or not. It is also absolutely necessary that the sentence should be pronounced by the husband in the presence of two just persons as witnesses, who shall hear and testify to the wording of the divorce.

The idea of conjugal unity is utterly unknown to Mohammedans, excepting when the Christian example is by chance followed; and even there, the continuance of the bond is purely dependent on the will of the husband. * * * I believe the morals of Hindu society, where polygamy is less encouraged, to be sounder, in a very marked degree, than that of Mohammedan society.

WIDOWS (Arabic *armalah*).

Mourning is incumbent upon a widow for a period of four months and ten days after the death of her husband. After this period she may lawfully take another husband, provided she be not pregnant of her first husband. A widow's share of her late husband's property is one-eighth where there is no child, or a son's child, how low soever, and a fourth when there is no child. Though a man may have as many as four wives, the provision for two or more is the same as that for one: the fourth or eighth, as the case may be, being divisible among them equally.

If a Moslem, whose wife was once a Christian, should die, and his widow appear before a Qazi and declare that she is Moslem, and she embraced the faith prior to the death of her husband, and the heirs assert the contrary, the assertion of the heirs is to be credited to the exclusion of the rights of the widow. And if a Christian die, and his widow appear before a Qazi as a Moslem, and the heirs declare the contrary, the assertion of the heirs is to be credited to the exclusion of the widow.

RE-MARRIAGE.

Re-marriage may take place with the divorcer before or after the completion of the 'iddah, provided only the first or second sentence of divorce has been pronounced, but it cannot take place after a three-fold divorce until the divorced wife is married to another man and is divorced

by him after the second marriage has been consummated. This is both Sunni and Shiah law.

A widow can marry again at the expiration of four months and ten days after the death of her former husband. There is no restriction as to the period for a widower.

PARADISE.

The Mohammedan Paradise is called al-Jannah, "the garden," pl. jannat, in Arabic; and Bihisht, in Persian; the word al-Fidaus, or Paradise, being restricted to one religion in the celestial abodes of bliss. There are eight heavens or paradises mentioned in the Koran, and although they appear to be but eight different names for the place of bliss, Mohammedan divines have held them to be eight different stages.

They are as follows:

1. Jannatu'l-Khuld, the Garden of Eternity.
2. Daru's-Salem, the Dwelling of Peace.
3. Daru'l-Qarar, the Dwelling which Abideth.
4. Jannatu'l-'Adn, the Gardens of Eden.
5. Jannatu'l-Ma'ma, the Gardens of Refuge.
6. Jannatu'n-Na'im, the Gardens of Delight.
7. Illiyun (Suratu't-Tatfif, Lxxxiii:18).
8. Jannatu'l-Firdaus, the Gardens of Paradise.

(These eight stages are spoken of as eight doors in the Mishkat, book II, ch. I.)

The sensual delights of Mohammed's Paradise are proverbial, and he must have exercised a considerable influence upon the minds of the people to whom he made known his mission. There are frequent illusions to them in the Koran. The following are specimen passages:

Suratu'l-Isan (lxxvi), 12-22: "God hath rewarded their constancy with Paradise, and silken robes, reclining therein on bridal couches; naught shall they know of sun or piercing cold; its shades shall close over them, and low shall its fruits hang down; and vessels of silver and goblets like flagons shall be borne round among them; flagons of silver whose measure themselves shall mete. And there shall they be given to drink of the cup tempered with zanjabil (ginger) from the fount therein whose name is Salsabil (i. e., the softly flowing). Blooming youths go round among them. When thou lookest at them, thou wouldst deem them scattered pearls; and when thou seest this, thou wilt see delights and a vast kingdom; their clothing green silk robes and rich brocade, with silver bracelets shall they be adorned; and drink of a pure

beverage shall their Lord give them. This shall be your recompense."

Suratu'l-Wagi'ah (lvi), 12-39: "In gardens of delight, a crowd of the former and a few of the later generations; on inwrought couches reclining on them face to face, blooming youths go round about them with goblets and ewers and a cup of flowing wine; their brows ache not from it, nor fails the sense; and with such fruits as shall please them best, and with flesh of such birds as they shall long for; and theirs shall be the Houris (Arabic *hur*), with large dark eyes, like pearls hidden in their shells, in recompense for their labors past. No vain discourse shall they hear therein, nor charge of sin, but one cry, 'Peace! Peace!' * * * Unfailing, unforbidden, and on lofty couches and of a rare creation have we made the Houris, and we have made them ever virgins, dear to their spouses and of equal age, for the people of the right hand, a crowd of the former, and a crowd of the later generations."

Saruta 'r-Rahman (lv.), 54-56: "On couches with linings of brocade shall they recline, and the fruit of the two gardens shall be within their easy reach. Therein shall be the damsels with retiring glances, whom neither man nor *jiim* hath touched before them."

Suratu'l-Mohammed (xlvii.), 16,17: "Therein are rivers of water which corrupt not: rivers of milk whose taste changeth not: and rivers of wine, delicious to those who quaff it; and rivers of clarified honey: and therein are all kinds of fruit for them from their Lord."

The descriptions of the celestial regions and the enjoyments promised to the faithful are still more minutely given in the traditional sayings of the Prophet. (See the *Mishkat*, book xxiii, ch. xiii.)

Abu Musa relates that "the Apostle of God said, 'Verily, there is a tent for every Moslem in Paradise; it is made of one pearl, its interior empty, its breadth 60 kos, and in every corner of it will be his wives; and they shall not see one another. The Moslem shall love them alternately,' etc.

Abu Sa'id relates that "the Apostle of God said, 'He who is least amongst the people of Paradise, shall have eighty thousand slaves, and seventy-two women, and have a tent pitched for him of pearls, rubies and emeralds. * * * Those who die in the world, young or old, are made of thirty years of age, and not more, when they enter Paradise.'"

Abu Sa'id also relates that "the Apostle of God said, 'Verily, a man in Paradise reclines upon seventy cushions, before he turns on his other side. Then a woman of Paradise comes to him and pats him on the shoulder, and the man sees his face in her cheek, which is brighter than a looking-glass, and verily her most inferior pearl brightens the east and

west. Then the woman makes a salam to him, which he returns; and the man says, "Who are you?" and she replies, "I am of the number promised of God for the virtuous." And verily she will have seventy garments, and the man's eyes will be fixed on them, till he will see the marrow of the bones of her legs through the calves of them, and she will have crowns on her head, the meanest pearl of which would give light between the east and west."

One of the attractions of Paradise is the river Kausar. According to Anas, "The Apostle of God said, it is a river which God has given me in Paradise, its water is whiter than milk, and sweeter than honey, and on its waters are birds whose necks are like the necks of camels."

The following is an instance of the way in which the Prophet endeavored to suit his paradise to the taste of the people:—

Abu Aiyub says, "An Arab came to the Prophet and said, 'O Apostle of God! I am fond of horses, are there any in paradise?' The Prophet replied, 'If you are taken into Paradise, you will get a ruby horse, with two wings, and you will mount him, and he will carry you wherever you wish.'"

Abu Harairah said, "Verily the Apostle of God said, when an Arab was sitting near him, that a man of the people of Paradise will ask permission of his Lord to cultivate land, and God will say, 'Have you not everything you could wish for? What will you cultivate?' The man will say, 'Yes, everything is present, but I am fond of cultivating.' Then he will be permitted to cultivate, and he will sow, and, quicker than the twinkling of an eye, it will grow, become ripe, and be reaped, and it will stand in sheaves like mountains."

The apologists for Islam, Carlyle for example, have suggested that the sensual delights of Mohammed's paradise may, after all, be taken in a figurative sense, as the Revelation of St. John or the Song of Solomon. It is quite true that such an interpretation is hinted at in the *Akhlag-i-Jalali* (Thompson's translation, p. 102), and Mr. Lane in his *Egyptians* (Vol. i. p. 84), says that a Moslem of some learning considered the descriptions of Paradise figurative, but such is not the view held by Mohammedan doctors, whether Sunni, Sh'ah, or Wahhabi. They are all agreed as to the literal interpretation of the sensual enjoyments of the Moslem Paradise, and very many are the books written giving minute particulars of the joys in store for the faithful.

Islam, true to its anti-Christian character, preaches a sensual abode of bliss, in opposition to the express teaching of our Lord in Matt.

xxii. 30: "They neither marry nor are given in marriage, but are as the angels of God in heaven."

Were proof needed to show that the Prophet taught a real and literal interpretation of the sensual delights of the abodes of bliss, a tradition of high authority is found in the *Sahihu Moslem* (p. 379, vide also *Miahkat*, book xxiii. ch. 13), in which the Prophet goes to some trouble to explain the sanitary laws of the heavenly kingdom, in the most literal manner possible.

Sir William Muir says: "It is remarkable that the notices in the Koran of this voluptuous Paradise are almost entirely confined to a time when, whatever the tendency of his desires, Mohammed was living chaste and temperate with a single wife of three score years of age. Gibbon characteristically observes that Mohammed has not specified the male companions of the female elect, lest he should either alarm the jealousy of the former husbands, or disturb their felicity by the suspicion of an everlasting marriage. The remark made in raillery, is pregnant with reason, and aims a fatal blow at the Paradise of Islam. Faithful women will renew their youth in heaven as well as faithful men: why should not their good works merit an equal and analogous reward? But Mohammed shrank from this legitimate conclusion. It is noteworthy that in the *Medina Suras*—that is in all the voluminous revelations of the ten years following the Hegira—women are only twice referred to as one of the delights of Paradise; and on both occasions in these simple words:—'and to them (believers) there shall be therein pure wives.'

"Garden of Eden—into which they shall enter together with the just of their fathers, and their wives and their descendants, and the angels shall go in unto them at every portal: Peace be with you, say they, because ye have endured all things * * * The rivers flow beneath its bowers; its food and its shades are perpetual."

HUSBAND (Arabic *zauj*).

A husband is not guardian over his wife any further than respects the rights of marriage, nor does the provision for her rest upon him any further than with respect to food, clothing and lodging, but he may be imprisoned for the maintenance of his wife. The evidence of a husband concerning his wife is not accepted by the Sunnis, but it is allowed in Sh'ah law. The Mohammedan law demands that a Moslem husband shall reside equally with each of his wives, unless one wife bestow her right upon another wife.

PRIESTHOOD.

Men who expound and administer the Shahr are either Mushtaheds or Mollahs. The chief Mushtahed must have taken a course with the great Mushtahed of Kerbellah, near Bagdad, who dwells ever at the tomb of Ali. The highest Mushtahed in Persia, the chief justice of the supreme court, as it were, is at present Hagdi Mollah Ali. When he goes abroad he is mounted on a white mule and followed by one single attendant, but the multitude disperses before him as if he were a supernatural being. A word from him would hurl the Shah from his throne, or doom all Christians and foreigners in the country. In his presence even the Shah stands.

The Mushtaheds are graded into four degrees, the fourth being the lowest grade and numerically the strongest. Their means of existence consists in drawing up legal documents, performing marriage ceremonies and accepting presents. For the marriage of a couple they charge a large fee. Common people consider it a great privilege to give a present to a Mushtahed, and a favor on his part if he accepts it. These men, in consequence, are generally very rich and own one or more beautiful palaces. Rich ladies feel highly honored to be chosen as the wife of a Mushtahed.

A Mollah's duty is to visit the sick, call on families and teach them prayers and make them familiar with the traditions, and conduct funeral ceremonies. Some also teach the boys, who go to them daily for instruction. Their meals are furnished by the pupils, each bringing something to eat for the Mollah (usually choice morsels) every morning. Besides this each pupil pays one dime tuition a month. In autumn the Mollah is provided for the winter by his parishioners, who bring him a collection of grapes, apples, wheat, fuel, etc. He is highly respected among the community and is always invited by some family on holidays. He also draws up legal documents and letters for the people and receives as a remuneration from two to ten cents; but he is quite often paid in the form of two or three eggs, a basket of fruit, and the like. This is the poor Mollah's only income. Some have charge and do secular work for a living, others recite Koran on the sepulchre of a lord for which they are rewarded by the relatives of the deceased. I have seen a Mollah who recited Koran for fifteen years at the tomb of a noted army officer.

There is yet another class of priests, more learned and more devout than the rest, who act as revivalists. On holidays, which occur quite frequently, the mosques are usually crowded with worshipers. Then

one of the priests will mount an elevated pulpit very ostensibly, and in an impressive tone begin to read or repeat Koran. He will chant traditions on the lives and deeds of the prophets and martyrs, and relate pathetic stories of the noble sacrifice of departed heroes of faith. His charming tones and imploring utterances have much effect on his audience and men and women weep and strike against their bosoms.

Persia acknowledges Ali as the Caliph after Mohammed. The descendants of Ali are therefore held in high esteem and rank among the noblest families in Persia. They are called Say-yids (prophets or masters) and enjoy privileges denied other men. They are very zealous in perpetuating their own caste. From Ali's time they have kept a careful record of their genealogy. This family record, called Sajjara, is handed down from father to son and serves as a credential to the Say-yid tribe. Each family must possess a credential of this kind, at least 200 years old. Should it be worn by age and use, the heads of families may draft copies and duly certify to them. The Say-yid may be easily distinguished by his garments. He wears a green turban and girdle. Should a common man assume to wear such he would be severely punished. The Say-yid's turban is to him more precious than a king's crown; it is the emblem of his glory—the girdle a symbol of strength. Their rank is higher than any other in the country, and their high-priest is more honored than a prince. So the Say-yid rules over other men. He demands and receives their homage. In the assemblies of lords and influential men the Say-yid occupies a foremost seat and is always served first. Solemn oaths are delivered by their heads; all men fear them, believing that their curse will surely come to pass. They are never smitten or reviled.

If ever a Christian should raise a hand against a Say-yid, that hand must certainly be severed from his body. Say-yids are exempt from all legal punishment. Governors cannot impose fines or imprisonment on them. Should a Say-yid kill a common person, it would be impossible to have him in turn suffer a death penalty, for this would be a sin against God—for it is universally believed that God created all other men for the sake of Mohammed and his descendants; hence a Say-yid's punishment must come through the leader of that order. Many promises and vows are made to them. Parents having a sick daughter will vow to marry her to a Say-yid, should she recover, believing that God will take the disease away in the Say-yid's behalf.

The Say-yids generally ride gray horses, and claim that all horses of that particular color belong to them. They conduct the large cara-

vans, which start out annually to worship the tomb of Ali. Their presence is supposed to protect the caravans from thieves and robbers. By virtue of the law, one-tenth of all property is addicted to them. The majority of them do not work, but live well on the merits of their position as Say-yids, or holy men. The more noble among them will sit in their houses and receive tithes of fruit, coffee, tea and money, of the surrounding people. When these are not willingly given, a servant will be sent with authority to demand and take them. The less noble Say-yid will go in person to the houses, vineyards and gardens, and gather his portion.

FAGIR (Persian Darwesh).

The Arabic word *fagir* signifies "poor;" but it is used in the sense of being in need of mercy, and poor in the sight of God, rather than in need of worldly assistance. *Darwesh* is a Persian word, derived from *dar*, "a door," i. e., those who beg from door to door. The terms are generally used for those who lead a religious life. Religious *fagirs* are divided into two great classes, the *ba shar* (with the law), or those who govern their conduct according to the principles of Islam, and the *be shar* (without the law), or those who do not rule their lives according to the principles of any religious creed, although they call themselves *Musselmans*. The former are called *salik*, or travelers on the pathway to heaven, and the latter are either *azad* (free), or *majzub* (abstracted). The *salik* embrace the various religious orders who perform the *zikrs* described in the article *zikr*.

The *Majzub* *fagirs* are totally absorbed in religious reverie. The *Azad* shave their beards, whiskers, moustaches, eye-brows, and eyelashes, and lead lives of celibacy.

The *Azad* and *Majzub* *fagirs* can scarcely be said to be *Mohamedans*, as they do not say the regular prayers or observe the ordinances of Islam, so that a description of their various sects does not fall within the limits of this work. The *Salik* *fagirs* are divided into very numerous orders, but their chief difference consists in their *silsilah*, or chain of succession, from their great teachers, the *Khalifahs* *Abu Bakr* and *Ali*, who are said to have been the founders of religious orders of *fagirs*.

It is impossible to become acquainted with all the rules and ceremonies of the numerous orders of *fagirs*, for, like those of the *Freemasons* and other secret societies, they are not divulged to the uninitiated.

The doctrines of the *darwesh* orders are those of the *Sufi* mystics,

and their religious ceremonies consist of exercises called zikrs, or "recitals." In the first year of Hijrah, forty-five citizens of Makkuh joined themselves to as many others of al-Madinah. They took an oath of fidelity to the doctrines of their prophet, and formed a sect of fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves from other Mohammedans, they took the name of Sufis. This name, which later was attributed to the most zealous partisans of Islam, is the same still in use to indicate any Musselman who retires from the world to study, to lead a life of pious contemplation, and to follow the most painful exercises of an exaggerated devotion. To the name of Sufi they added also that of fagir, because their maxim was to renounce the goods of the earth, and to live in an entire abnegation of all worldly enjoyments, following thereby the words of the prophet, *al-fagru fakhri*, or 'Poverty is my pride.' Following their example Abu Bakr and Ali established, even during the lifetime of the prophet and under his own eyes, religious orders, over which each presided, with Zikrs, or peculiar religious exercises, established by them separately and a vow taken by each of the voluntary disciples forming them. On his decease, Abu Bakr made over his office of president to one Sabmann'l-Farisi, and Ali to al-Hasann'l-Basri, and each of those charges were consecrated under the title Khalifah successor. The two first successors followed the example of the Khalifahs of Islam, and transmitted it to their successors, and these in turn to others, the most aged venerable of their fraternity. Some among them, led by the delirium of the imagination, wandered away from the primitive rules of their society, and converted, from time to time, these fraternities into a multitude of religious orders.

They were doubtlessly emboldened in this enterprise by that of a recluse who, in the thirty-seventh year of the Hijrah (A. D. 652) formed the first order of anchorets of the greatest austerity, named Urvais ul-Karani, a native of Karu in Yemen, who one day announced that the archangel Gabriel had appeared to him in a dream, and in the name of the eternal God commanded him to withdraw from the world, and to give himself up to a life of contemplation and penitence. This visionary pretended also to have received from that heavenly visitor the plan of his future conduct, and the rules of his institution. These consisted in a continual abstinence, in retirement from society, in an abandonment of the pleasures of innocent nature, and in the recital of

an infinity of prayers day and night. Urvais even added to these practices. He went so far as to draw out his teeth, in honor, it is said, of the prophet, who had lost two of his own in the celebrated battle of Uhud. He required his disciples to make the same sacrifice. He pretended that all those who would be especially favored by heaven, and really called to the exercises of his order, should lose their teeth in a supernatural manner; that an angel should draw out their teeth whilst in the midst of a deep sleep, and that on awakening they should find them by their bedside. The experience of such a vocation were doubtless too severe to attract many proselytes to the order; it only enjoyed a certain degree of attraction for fanatics and credulously ignorant people during the first days of Islam. Since then it has remained in Yemen, where it originated, and where its partisans were always but few in number.

It was about A. H. 49 (A. D. 766), that the Shaikh Alwan, a mystic, renowned for his religious fervor, founded the first regular order of fagirs, now known as the Alwaniyah, with its special rules and religious exercises, although similar associations of men without strict rules had existed from the days of Abu Bakr, the first Khalifah. And although there is the formal declaration of Mohammed, "Let there be no monasticism in Islam," still the inclinations of Eastern races to a solitary and a contemplative life, carried it even against the positive opposition of orthodox Islam, and now there is scarcely a maulawi or learned man of reputation in Islam who is not a member of some religious order.

Each century gave birth to new orders, named after their respective founders, but in the present day there is no means of ascertaining the actual number of these associations of mystic Moslems.

The "dancing," or "whirling" darweshes. They were founded by the Maulawi Jalalu'd-dinar-Rumi, the renowned author of the Masnawi, a book much read in Persia, and, indeed, in all parts of Islam. They have service at their takyah, or "convent," every Wednesday and Sunday at 2 o'clock. There are about twenty performers, with high round felt caps and brown mantles. At a given signal they all fall flat on their faces, and rise and walk slowly round and round, with their arms folded, bowing and turning slowly several times. Then they cast off their mantles and appear in long bell-shaped petticoats and jackets and then begin to spin, revolving, dancing and turning with extraordinary velocity.

The Shiahs generally become fagirs of this order. They are partial

to vocal music, for the founder of the order remarked that singing was the food and support of the soul.

The more zealous fagirs devote themselves to the most austere acts, and shut themselves up in their cells, so as to give themselves up for whole hours to prayer and meditation; the others pass very often a whole night in pronouncing the words *Hir* and *Allah*, or rather the phrase, *La ilaha illa 'llah*. So as to drive away sleep from their eyes, some of them stand for whole nights in very uncomfortable positions. They sit with their feet on the ground, the two hands resting upon their knees. They fasten themselves in this attitude by a band of leather passed over their neck and legs. Others tie their hair with a cord to the ceiling, and call this usage *Chilleh*. There are some also who devote themselves to an absolute retirement from the world, and to the most



DANCING DERVISHES.

rigid abstinence, living only on bread and water for twelve days successively, in honor of the twelve Imams of the race of *Ali*. This retirement is called *Khalwah*. They pretend that the *Shaikh 'Amr Khalwati* was the first to follow it, and that he often practiced it. They add that one day, having left his retirement, he heard a celestial voice saying, "O *'Amr Khalwati*, why dost thou abandon us?" and that faithful to this oracle, he felt himself obliged to consecrate the rest of his days to works of penitence, and even to institute an order under the name of *Khalwatis*, a name signifying "living in retirement." For this reason, *darweshes* of this order consider it their duty, more than any others, to live in solitude and abstinence. The more devoted among them observe sometimes a painful fast of forty days consecutively, called

by them al-arb-aun (forty). Amongst them all their object is the expiation of their sins, the sanctification of their lives, and the glorification of Islam; the prosperity of the State, and the general salvation of the Mohammedan people. The most ancient and the greatest of the orders, such as the Alwanis, the Adhamis, the Qadiris, the Rufa'is, the Nagshbandis, the Khalwatis, etc., are considered as the cardinal orders; for which reason they call themselves the Usuls, or "Originals." They give to the others names of the Furu', or "Branches," signifying thereby secondary ones, to designate their filiation or emanation from the first. The order of the Nagshbandis and Khalwatis hold, however, the first rank in the temporal line; the one on account of the conformity of its statutes to the principles of the ten first confraternities, and to the luster which causes the grandees and principal citizens of the empire to incorporate themselves in it; and the other, because of its being the source of the mother society which gave birth to many others. In the spiritual line, the order of the Qadiris, Maulawis, Bakhtashis, Rufa'is and the Sa'dis, are the most distinguished, especially the three first, on account of the eminent sanctity of their founders, of the multitude of the miracles attributed to them, and of the superabundance of the merit which is deemed especially attached to them.

Although all of them are considered as mendicant orders, no darwesh is allowed to beg, especially in public. The only exception is among the Bakhtashis, who deem it meritorious to live by alms; and many of these visit not only private houses, but even the streets, public squares, bureaux and public houses, for the purpose of recommending themselves to the charity of their brethren.

They only express their request by the words "Shayid Ullah," a corruption from "Shayim li-'llah," which means, "Something for the love of God." Many of these make it a rule to live only by the labor of their hands in imitation of Haji Bakhtash, their founder, and, like him, they make spoons, ladles, graters, and other utensils, of wood or marble. It is these, also, who fashion the pieces of marble, white or veined, which are used as collars or buckles for the belts of all the darweshes of their order, and the kashkuls, or shell cups, in which they are obliged to ask alms.

Although in no wise bound by any oaths, all being free to change their community, and even to return to the world, and there to adopt any occupation which may please their fancy, it is rarely that anyone makes use of this liberty. Each one regards it as a sacred duty to end his days in the dress of his order. To this spirit of poverty and per-

severance, in which they are so exemplary, must be added that of perfect submission to their superior. This latter is elevated by the deep humility which accompanies all their conduct, not only in the interior of the cloisters, but even in private life. One never meets them anywhere but with head bent and the most respectful countenance. They never salute anyone, particularly the Maulawis, and the Bakhtashis, except by the exclamation, "Ya Hu!" The words *Ai-bi-'llah*, "thanks to God," frequently are used in their conversation; and the more devout or enthusiastic speak only of dreams, visions, celestial spirits, supernatural objects.

The order of the Dervishes is one of the holiest orders among the Moslems. They are men who have voluntarily consecrated their lives to Allah and his Prophet. Parents, in many cases, dedicate their sons to the order. Quite often, childless women will vow to Allah to consecrate a son he will graciously give, back to him, by having him enter into the order of Dervishes. This order numbers members from all classes of society, high and low, wealthy and indigent, even from the royal family.

A Dervish is expected to be and commonly is humble, kind and liberal, ready to do anyone a service. He suffers all sorts of hardships, self-imposed, and leads a very humble life, for this to him is holiness. He is required to be well informed in all religious stories, traditions, and the Koran, and particularly in the poetical writings of the *Maw-le-wi* order (which is their own order), founded by *Au-wa-ri*, the father of the Dervishes. Some of the members know from one to five thousand of these sacred poems. The majority are sufficiently well educated to read, and in general they are the most faithful, honest and pure followers of Mohammed. Some are very intelligent and well educated and perfectly familiar with all their religious rites and rituals. On the other hand they are exceedingly superstitious, fanatical and ambitious to propagate their religion, believing it to be a true religion. Their main occupation is to sit in the streets during the week days and tell stories, tales and traditions. Their poems glorify Mohammed and Ali, God's supremest creatures. One of these poems runs in this strain: "The first of all creatures is Ali; the supreme of beings is Ali; the true Caliph of the Prophet is Ali; the Lord of all the world is Ali; the Lord of my soul is Ali."

The Dervishes wear long hair and a pointed, orange-shaped cap, a cloak of patch work and a long white robe. In their right hand they carry a tomahawk or hatchet with a fancy handle; on the blade are some

inscriptions consisting of passages from the Koran, or poems. In the left hand they hold a kashkul or receptacle for money donated them. A dozen or more may be seen on every street not far distant from each other, standing in front of stores singing some poems for the praise of Ali in a loud voice, and with an earnest and enthusiastic spirit. Then he will pass his kashkul and the shopkeeper will drop into it some small coin or only a bit of sugar or ginger. Any gift is acceptable. Sometimes they are called Kalander, which means humble and holy men of Allah. They are exempted from tax and from military service. Many presents are given them by the people. The salutation is different from that among common people. The first says, "Ya-ho" (O living God); the response is, "Ya-mal-ho" (O God, Giver of life); "Ya hak" (O truth, O truth).

Among Mush-to-hids, two tithes are given to those who excel in holiness, viz: Pish-Namiz and Imam-Juma. The former means mediator in prayer; the latter, the prophet of holy Friday.

They are, indeed, more devoted to their faith, and at the same time more fanatical in their hatred against Christianity. When one of these priests goes to the mosque, he wears a large turban on his head, a cloak of fur, a staff with gold or silver handle. He wears a long beard, which is painted black. Following him is a procession of from fifty to one hundred men, mostly mollahs, or lower class who are faithful Moslems. Proceeding toward the mosque with slow and solemn tread, he is saluted by people of all classes along the street by their rising to their feet, crossing the breast with the arms and reverently bowing before him, uttering the words, "Sallam ali-Kun Agha" (peace be unto you, sir). This service occurs on holy Friday.

Women are not admitted in these most holy and solemn services. The Mush-ta-hid stands in the front part of the mosque, facing Mecca, and all the audience is back of him. As he advances in the prayer, all the people repeat what he prays. They imitate every motion he makes. When he kneels, they kneel. When he puts the ends of his front fingers in his ears, the entire audience does the same. They believe all prayers prayed in that way are accepted through his mediatorial prayer.

AL-HAJARU 'L-ASWAD.

Lit. "The Black Stone." The famous black stone which forms part of the sharp angle of the Ka'bah in the temple at Mecca. Mr. Burkhart says, "It is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozen smaller stones of dif-

ferent sizes and shapes, well joined together with a small quantity of cement, and perfectly well smoothed; it looks as if the whole had been broken into as many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles of whitish and of a yellow substance. Its color is now a deep reddish brown, approaching to black. It is surrounded on all sides by a border composed of a substance which I took to be a close cement of pitch and gravel of a similar, but not quite the same, brownish color. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader below than above, and on the two sides with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails."

Captain Burton remarks, "The color appeared to me black and metallic, and the center of the stone was sunk about two inches below the metallic circle. Round the sides was a reddish brown cement, almost level with the metal, and sloping down to the middle of the stone. The band is now a massive arch of gold or silver gilt. I found the aperture in which the stone is, one span and three fingers broad."

According to Ibu 'Abbas, Mohammed said the black stone came down from Paradise and at the time of its descent it was whiter than milk, but that the sins of the children of Adam have caused it to be black, by their touching it. That on the Day of Resurrection, when it will have two eyes, by which it will see and know all those who touched it and kissed it, and when it will have a tongue to speak, it will give evidence in favor of those who touched and kissed it.

Maximus Tyrius, who wrote in the second century, says, "The Arabians pay homage to I know not what god, which they represent by a quadrangular stone," alluding to the Ka'bah, or temple which contains the black stone. The Guebars, or Ancient Persians, assert that the black stone was amongst the images and relics left by Mahabad and his successors in the Ka'bah, and that it was an emblem of Saturn. It is probably an aerolite, and owes its reputation, like many others, to its fall from the sky. Its existence as an object of adoration in an iconoclastic religious system, can only be accounted for by Mohammed's attempt to conciliate the idolaters of Arabia.

PLATE I.

The Arabic verse at the top of the page is from the Koran "Sura el Bukr" or "The Cow"—(Chap. 1: 198):

"And when ye go in procession from Mount Arafat, remember God near (El Mashaar el Haram) the holy monument."

The words at the bottom of the certificate read as follows:

"Praise to God who has granted us the privilege of the Holy House, and the well of Zamzam, and the Yukano (station of Abraham) and the station of the Prophet, may Allah pray for (or bless) him and grant him peace! * * * After this preface we testify that the Hajj * * * has performed the holy pilgrimage at the lawful time according to the holy law and continued clad in pilgrim garb. Ihram, persevering and praying upon (by the intercession of) the Prophet, may the Lord bless him and grant him peace! until he entered Mecca and entered the House of the Haram by the gate of Es Salam, and went around the (Kaaba) Haji going and advancing, and went to Mount Arafat, on the west side, and joined the "rush" to Muzdalifa, and gathered the stones, and spent the night in it (Mina) until dawn and went to Mina and threw the seven stones at the pillar (Cairu) of Akaba; then returned to Mecca and performed the Towaf of the visit; then returned to Mina and remained there the appointed days, and hurled stones at the three Carius (Jemeat) and completed the Haji and the 'Omra. Our standing or witness to this was on the ——— day of the year 130——— and I call God to witness this, and He is the best of witnesses.

Then follow places for the names of four witnesses.

At the right-hand upper corner of this page is the representation of the Mosque of Muzdalifa and the tents of the pilgrims; to the left of this the Mosque of Nimr near Mount Arafat and below it the Mahmals of Syria and Egypt, i. e., palanquins carried on camels, surmounted by flags.

To the right is Mount Arafat, a sacred mountain, about 12 miles northeast of Mecca, which, in Moslem tradition, is said to be the place where Adam and Eve met after the fall. They were in the Celestial Paradise in the skies, when one day, while walking too near the border, they stumbled and fell over the edge, so tumbling down into this world. This is the Moslem idea of the "Fall." Adam landed in Ceylon and Eve at Jeddah on the Red Sea. He was 200 years searching for his wife; but at length he set out westward, stepping sixty leagues at a step, and wherever his foot touched the ground, a city sprang up, until

Plate I.



MECCA CERTIFICATE, OR A PASSPORT TO HEAVEN.

at length he met Eve at this mountain, "Arafat-hoo, she recognized him," hence the name of this mountain. At the foot of this mountain, the Mohammedans believe that Abraham offered a ram in sacrifice instead of his son Ishmael (who, according to the Koran, was the favored son instead of Isaac). Here every year each pilgrim offers a sheep as a commemorative sacrifice. The Bedowin Arabs from Arabia come together in thousands at this time, bringing their vast flocks of sheep, which are sold to the pilgrims, each one of whom, if able, is to buy and sacrifice a sheep. Formerly the offal of these thousands of slaughtered animals poisoned the air and produced pestilence. The governor of Mecca now has great trenches dug to receive this offal. In 1893, when 100,000 pilgrims visited Mecca, and 50,000 died of cholera, these trenches were filled with the dead bodies of the pilgrims. Hundreds dropped dead along the road from Mecca to Arafat, and while writhing in the contortions and agonies of the cholera convulsions, no medical aid was asked or provided. The devout pilgrims only said "Niyalhoo," "happy man—he has died at Mecca."

The three pillars of Mina, which are also represented here, are ancient pagan shrines. At each one every pilgrim must hurl seven stones at the devil.

Near this is pictured the Mesjed or Mosque of Taif, the altar of Ishmael, the Dome of Abd-el Kader in Baghdad, and at the extreme right of the Dome of "Our Lord" Hasein al Kerbela, where thousands of corpses of deceased Persians are brought yearly to be buried. It is northwest of Baghdad and lies in Turkish territory.

Then we notice the birthplace of Mohammed, of Ali ibu Abi Talib, of Abu Bekr, and Fatimeh, and the tomb of Amina and Khadija; also two bell-shaped hills, Jebel Thowr, and Jebel Noor.

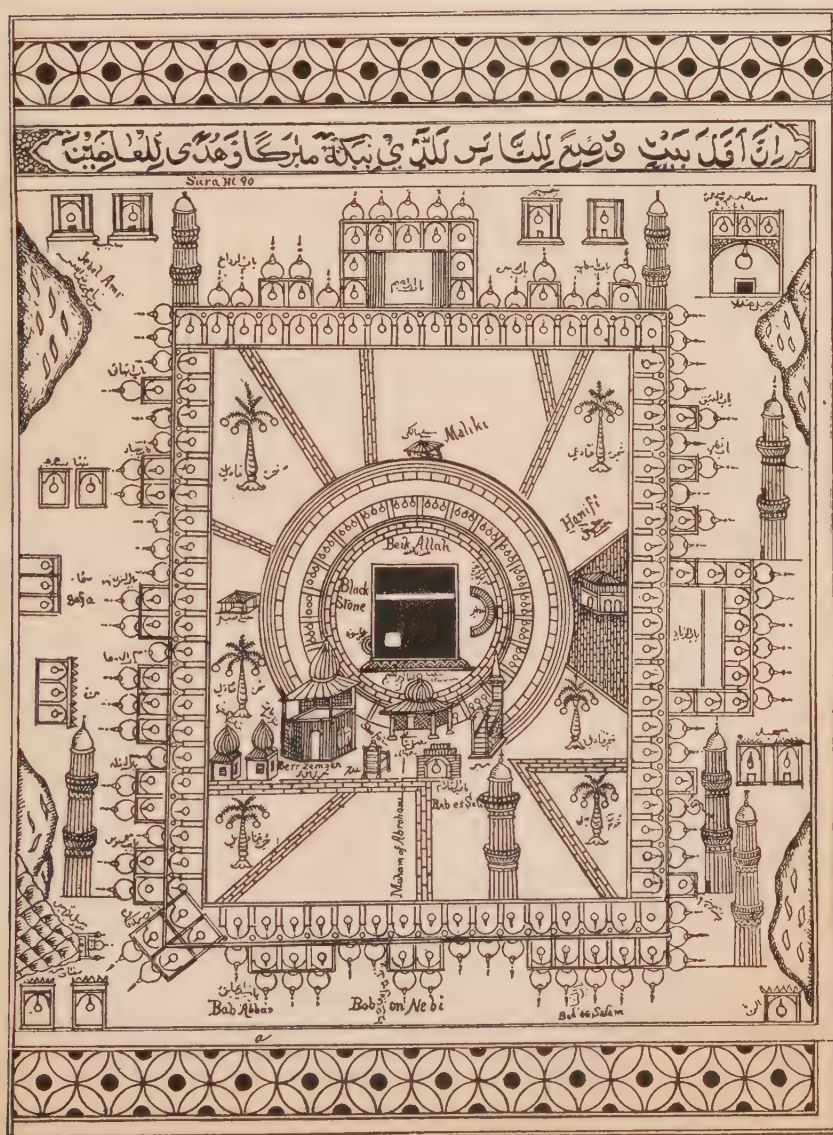
PLATE II.

At the top of this page is a verse from the Koran (Sura III: v. 90).

"Verily, the first house appointed unto men to worship in was that which was in Becca (Mecca) blessed and a direction to all creatures."

This page contains the quadrangular court of the Mecca Haram, within which is the circular colonnade, enclosing the Kaaba or Beit Allah the House of God. This Kaaba was, in the days of Pre-Islamic paganism, a pagan temple, and was adopted by Mohammed as a sacred shrine, out of deference to the time-honored superstitious reverence of the Arabian people, especially the citizens of Mecca. According to Burckhardt, its sides are 18 paces by 14, its height from 35 to 40 feet. It is

Plate II.



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covered yearly with Kiswet or vail of black brocade, adorned with a broad band embroidered with golden inscriptions from the Koran; it has also a richer curtain for the door.

The old Kiswet is removed on the 25th day of the month before the pilgrimage, cut up into small pieces, and sold to the pilgrims for charms.

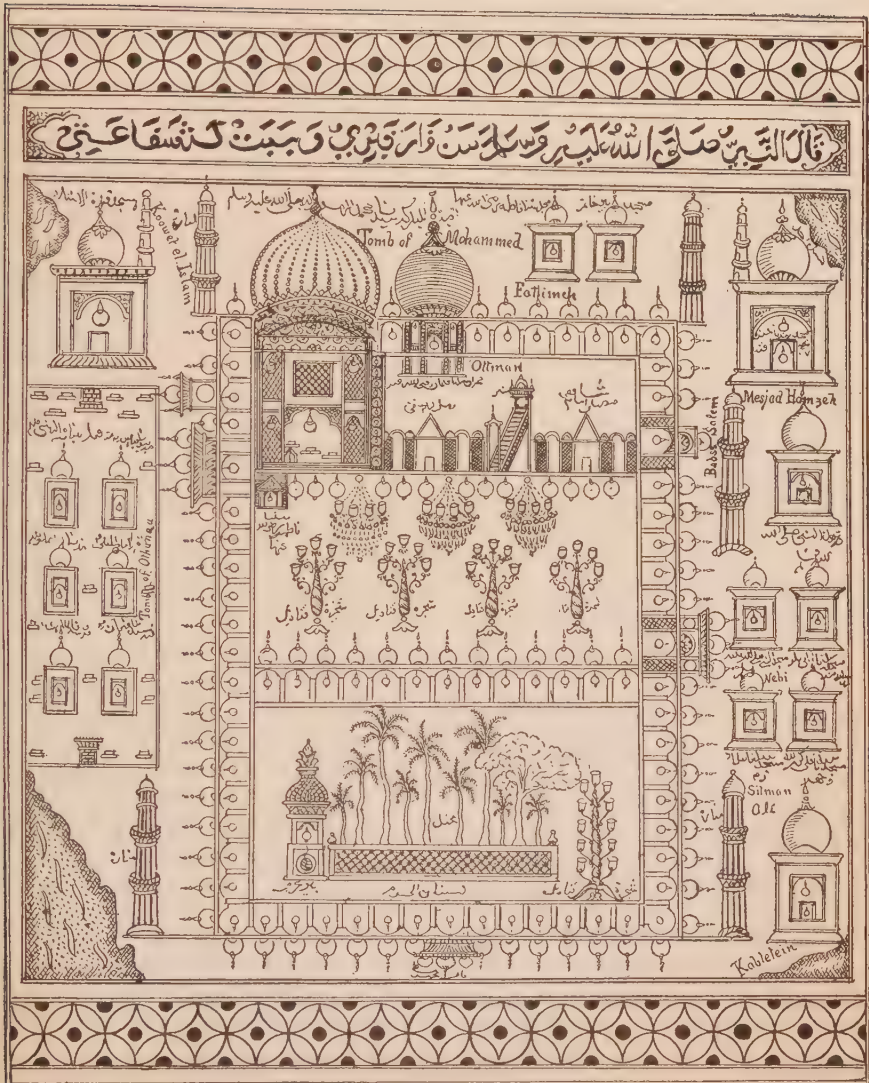
At the southeast corner of the court is the famous Black Stone, or Hajr el Asswad, a meteoric stone set in the wall, about a span long, which is reverently kissed by every pilgrim seven times, as he makes the seven-fold circuit of the Kaaba. The Moslems claim that this stone was given by Gabriel to Abraham. It is no doubt a meteorite, which fell from the skies in ancient days, and was regarded as divine, as was the "image which fell down from Jupiter" (Acts 19:35). Mohammed, as a concession to the Pagan superstition of the Meccans, confirmed the kissing of the Black Stone as a religious rite of Islam. The fiery Omar, when asked why he kissed the stone, said, "Verily, I know thou art a stone; thou doest no good or harm in the world, and if it was not that I saw the Prophet kiss thee, I would not kiss thee"—(Miskat ul Masabih, Book XI: ch. iv. pt. iii). Modern intelligent Mohammedans, when asked why they kiss the stone, reply, "God knows, we do not."

Below the representation of the Kaaba is depicted the famous station of Abraham, a stone 20 inches long by 15 inches wide. It is in the shape of a basin, and is buried in the earth. The name of Abraham is connected with it from the tradition that he first built the Kaaba.

Below this may be noticed the famous "Beer Zamzam," Well of Zamzam, or Well of Hagar, which is claimed to be the water which Hagar saw, when Ishmael was dying of thirst. The Moslems ascribe miraculous virtues to its tepid waters, and the manufacture of bottles or jars for carrying the water to distant countries has developed into quite a trade. The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot, the keepers of the well draw up a bucket, the pilgrim drinks a little, and the rest is poured over his body, and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washed in it!

Even when cholera is raging, the same use of this well is continued; no wonder that it becomes the means of conveying and increasing the cholera germs among the unfortunate pilgrims, so that the European governments have urged the Sultan to enforce a reform, cleanse this water, and protect the lives of the pilgrims.

Plate III.



MECCA CERTIFICATE, OR A PASSPORT TO HEAVEN.

Around the circle are the praying places of the Malikis, the Hanafys, the Hanbalys and the Shafi-is, the four great sects of Islam.

Around the quadrangle are 20 gates, such as Bab-su-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the Mule, Safa,* of Farewell, of Wisdom, etc., etc.,—besides various shrines.

PLATE III.

On the third page are represented the Holy Places of El Medizet, the tomb of Mohammed.

The Koranic passage at the top reads as follows:

“Said the Prophet, may God bless and grant him peace! Who visits my tomb, has my intercession.”

The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the strength of Islam, the mosques of Hamzeh, Abu Bekr, Ali and Silman, the tomb of Othman, and various other shrines.

PLATE IV.

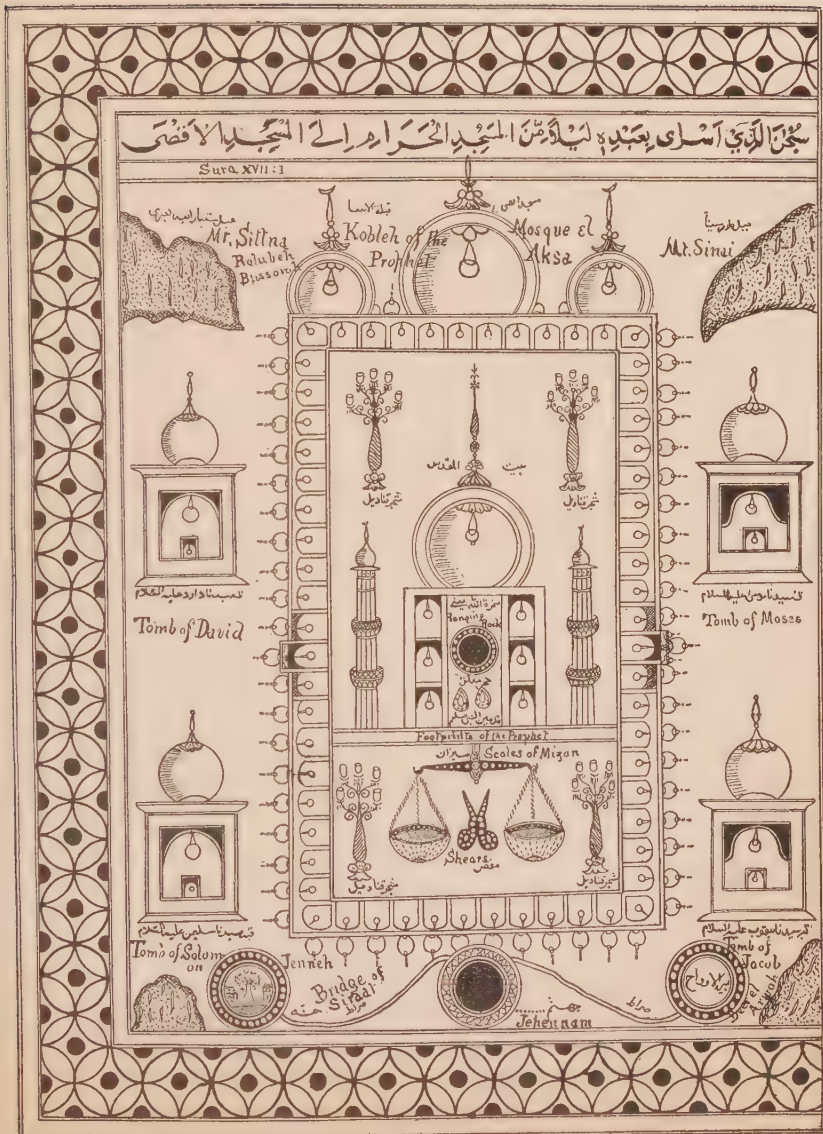
This page contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the center of the page. The verse of the Koran at the top is from Sura xvii.:

“Praise be unto Him who transported His servant (Mohammed) by night from the sacred temple (of Mecca) to the farther temple, the Mosque El Aksa (of Jerusalem).”

The mosque commonly known as the Mosque of Omar, is here styled “Beit el Mukdas” or the Holy House. Under the dome in the black circle is the “Rock of God,” or the “Suspended Stone.” Every visitor to this mosque is startled at finding within it, surrounded by the iron railing, an enormous naked rock. This was very probably the summit of Mount Moriah. Moslem traditions say that when Mohammed made the famous “Mi’raj” or midnight journey from Mecca to

*The Hills of Safa and Merwah, a short distance outside of the Hiram, beyond the Bab Safa, are two hills, Sata and Merwah, on the top of which in Pre-Islamic days stood two stone idols, worshiped by the Pagan Meccans. When they accepted Islam, it was on condition that these two sacred hill-tops continue to be visited as a part of the holy pilgrimage. So to this day, every Mohammedan pilgrim, however grave, learned and dignified, must run seven times from the top of Safa hill to the top of Merwah hill, as did the old pagan Arabs. When asked, why do you do this? they reply, “Allah knows, we do not.” This is another instance of the adoption and adaption by Mohammed of the superstitions of paganism in order to win the Meccans to his cause.

Plate IV.



MECCA CERTIFICATE, OR A PASSPORT TO HEAVEN.

Jerusalem, and started to ascend to heaven, this rock followed him until he kicked it back with both feet, leaving the prints of his two feet in the rock, which has ever since remained suspended in the air! The two footprints of the prophet are pictured below the rock.

Below this are the Scales of "Mizan," in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. Men's good deeds are to be placed in one scale-pan and their evil deeds in the other. The good deeds are the Mohammedan good works, viz.: (1.) To repeat the Creed or Formula "There is no God, but God, and Mohammed is His Apostle." (2.) To give alms to the poor. (3.) To pray five times a day. (4.) To keep the fast of Ramadan. (5.) To make the pilgrimage to Mecca. If one observes these outward rites, his good deeds will outweigh any possible evil deeds. The Arabs have a proverbial saying, "If a man has been to Mecca once, well and good; if twice, have an eye on him; if three times, have nothing to do with him, he has become so holy that he is dangerous," i. e., he has laid up such stock of religious merit that he can commit any amount of sin with impunity.

At the bottom of this fourth page of the Certificate is the great Bridge of Siraat, of vast length, the width of a hair, and sharp as a razor, over which every mortal must walk barefooted. At the right of it is the pit of Jehenaam or hell, and to the left Jenneh or Paradise. A hazardous feat it is to make the journey, since on it depends one's eternal destiny.

Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel, Toor Sina, or Mount Sinai.

This certificate is the Moslem passport, as it were, to Paradise. It gives one in brief an epitome of Mohammedan faith and practice. Islam is a religion of works, of human merit. There is no way of salvation by a Redeemer. These 200,000,000 of Moslems sorely need to be taught the true way of life, even salvation by faith in Jesus Christ, their true prophet, priest and king.

The pilgrimage is strictly commanded to Mohammedans. There are many places to be visited, but the most important is Medina, the burial place of Mohammed. The second place is Mecca, Mohammed's birthplace. This city is the most holy to all the Mohammedan world. Here is the old temple of the Arabs, the Kaaba, which was converted by Mohammed into a mosque. The third place is Karballa. It is situated near Bagdad, where the most leaders of the religion live. The

fourth place is Mashhad. This city is situated in the northeast part of Persia, in the state of Khorasan, near the Caspian Sea. This is the most holy city in Persia. Here many famous persons lie buried, as, for instance, the grandchildren of Mohammed.

This mosque is richer than Mecca and Karballa. The dome is lined with gold outside and inside. Generally each king of Persia makes expensive presents, but the most remarkable event in this connection was 200 years ago. Nadirshah, a powerful king of Persia, who conquered India and despoiled Calcutta of its treasures, made a present to this temple of a crown of gold adorned with precious stones.

Mohammedan law commands all to go to these holy places. Books of ceremony emphasize the importance of such pilgrimage. The hope of remission of sins is given to all visitors and they are thereafter called by a different name from ordinary men. Everyone has confidence in them, and sometimes witnesses are called from this class of men. Their law is, every able man must go and God will provide for his family, and afterward he will be rich. Everyone who refuses to go is not a true Moslem and does not love his religion.

Preparations for the journey are made by fasting and prayer. They must repent of every sin, and sometimes one sees men praying in various ways and it is easy to see that they are preparing for a pilgrimage. They put on a sorrowful countenance and walk about sadly, all of which is merely for vain glory. Every day they must wash and cleanse themselves and go to the mosque. If they are at enmity with any one they must first be reconciled before their journey will be recognized. Some days before starting some Say-yids will ride on blue horses with long spears in their hands. They will walk in the streets crying in a loud voice to all those who are to make a pilgrimage to prepare themselves and be ready on a certain day. Together with this command are uttered words of comfort and encouragement. They tell the people not to fear; God will send, for the sake of Mohammed, His angels and prophets riding on blue horses, to deliver them from all robbers and thieves.

One month before starting each man must make donations to the poor, according to his ability. The pilgrim goes to the leader to inquire what is necessary for him to do, and how to do it, that his pilgrimage may be accepted. The priest will say, if the man is rich: "You found a mosque." If the man is poor, a small amount of money is required. Those who make their pilgrimage on horseback scatter money on the way for the benefit of the beggars and the poor. As the pilgrim sets out he is accompanied by friends for some distance, as a mark of honor to

the faithful Islam. Before the band of pilgrims the leader rides, calling out in a loud voice, "Salawat." Not only the living, but also the dead shall go to these places.

Sometimes when a stingy man dies who has not gone on a pilgrimage in his lifetime, he exacts a promise from his relatives that a certain amount of his money will be used to carry his body to the holy city. If this promise is not kept, the priest will compel his relatives and heirs to restore the specified money for sacred purposes. Thus one may see caravans with hundreds, even thousands of horses with the boxes containing the corpses strapped to their backs, on their way to the holy places.

When death knocks at any door, the house is the scene of the wildest demonstrations of grief. Frequently the stillness of night is disturbed by the professional mourners. The near relatives tear their hair, scratch their faces, put on them mud and dirt, and often embrace the lifeless body.

Among the Moslems a death is announced by the Mollah from the housetop of the dead, by repeating certain portions of the Koran, and in the case of a wealthy man or a noble this is done twice. The news of the death is not sent to distant friends, even if it be children, parents or brothers, as there is no one who would be the bearer or sender of such sad news. The burial follows rapidly, and in some cases people have been buried alive, as passers by the cemeteries have heard voices, and when the graves have been opened it was found that the body had changed from the position it was placed in. The body is taken first to a corpse-washing house, located in close proximity to a morgue, or in his own house, where it is thoroughly washed with soap and water by a professional body-washer, who is accustomed to take a suit of the dead man's clothes for his pay. It is then rinsed with abundance of fresh water, after which water containing camphor and spices is poured on the head three times, then often the entire body the same number of times, as a religious ceremony. A new white shroud is put on and wound around the body, completely covering it from head to foot. It is then placed on a bier and carried to the mosque, where it is deposited with the head pointing toward Mecca. The procession consists only of men headed by a Mollah, who repeats passages from the Koran on the way. Children's corpses are carried on a pillow and adults' on a bier. They are carried by different companies of men, who change every few minutes, as there is a merit obtained in helping.

Two priests and the friends take such a position as to face Mecca.

Then the whole company rattles off the Moslem prayer in Arabic, after which the body is carried to the cemetery. It is then taken off the bier and laid alongside the selected grave, as they bury without a coffin. In the meantime prayers are said and the body is lowered and laid on its right side, the face made bare and facing Mecca. A priest takes his place at the head and in a loud voice recites in Arabic, the other Mollahs continuing their prayers. When the man at the head of the grave begins reciting, the grave digger takes the left arm of the corpse and shakes it gently till the recitation is finished, in order to attract its attention to what the Mollah has to say. The grave is roofed over with stone about a foot and a half from the bottom, thus leaving the body in a small underground enclosure. They will also paint his or her face so they will look pretty, and fill the eyes and ears and the spaces between the fingers and toes with cotton, to keep the devil away from the body. After the body is put in the ground the relatives take candies and fruits to those who attended the service, and the priest, after all are gone, will sprinkle the grave with holy water and will say to him who has died: "Give good answer to God and do not be ashamed, neither be thou afraid, because Mohammed is before God and is making intercession for you."

They believe that, after all have gone away, he will arise and wash his face in the holy water sprinkled on his grave, and will then be ready for judgment.

When they cut their finger nails they generally preserve them and put them in their coffins and bury them. Once there was a very religious man who cut his finger nails and put them away carefully; some boys found them and scattered them, and he was very angry and said, "Now what will I do in resurrection as God will ask for them?"

In shaving the head the hair in the central part of the head will not be shaven, and this is about two feet long; this enables Prophet Mohammed to draw a person up to heaven on the last day.

The friends assemble at the funeral with such expressions as, "May God be merciful to you!" "May your life be prolonged!" "Our life is from God!" "It is the will of God!" "It is the act of God; we must be resigned!" Tea and coffee are served, and sometimes pilan and other viands at great expense. Hired mourners are in attendance. The Mollah recites a dirge telling them not to weep for their friends, but to weep for Husain and the slaughtered innocents. The tender hearts of the bereaved are easily moved and their tears and their beatings on their breasts are a merit as being for the martyrs. Neither the men nor the

women wash their faces or comb their hair until the first days of mourning are over.

The men open the seams of their coats as if rending their garments, and put dust on their hats. A bereaved woman sometimes tears her flesh with her nails, pulls out her hair, uncovers her head and sits in the hot sun screaming.

The length and loudness of the wailing are supposed to indicate the depth of the sorrow. For two weeks wailing is so loud that the neighbors a block away can hear it. The women has companions to sometimes weep with her; sometimes scold and unbraid her that the death is not a fact. The putting on of the oldest clothes is a sign of mourning. Prayers and reading of the Koran are a part of the ceremony at the grave. They are also repeated on the eve of Friday and on special mourning days. On these occasions the people and the Mollahs crowd the cemeteries, to pray, mourn and eat pilan and taffy.

The grave of a man is dug three or four feet deep; that of a woman, two feet deeper. The face is placed toward Mecca. Some bodies are laid on the ground and incased in bricks and reserved to be removed to some shrine. Thousands of corpses are taken to Kerbela or Meshed.

Each Friday the Koran must be read at the tombs or graves of the dead. The friends and relatives will induce some one to go there and read the Koran every Friday. In this case several families may join together to obtain a man to go and read the Koran every Friday for some hours.

Then after seven years or more, the bones will be dug out and put in boxes and prepared to be sent to Mohammed's burying ground. The object of these trips is to secure heaven for the dead, because the prophet said, "If the bones of a man shall be near mine, there will be no doubt of their resurrection with me on the last day; but if they are too far from any burying ground, then my power might not reach them in giving them privilege of resurrection." Thus the people will do all in their power to send the bones of their beloved ones near to his burying grounds.

PERSIAN SNAKE CHARMER.

Snake charming has been known and practiced for thousands of years. In western Asia at present it is practiced by Mohammedans, who believe that it is done through spiritual power. They are especially proud of their knowledge and skill and regard it as a gift imparted to them through their religion and practiced through the aid of some spirits or genii.

Snake charmers are a very cruel, savage, hard-hearted class of people. They curse and swear and revile, using the coarsest and foulest language imaginable. By their very wickedness they seem to exercise an influence in overcoming the ugly reptiles.

Sometimes these charmers find snakes who do not want to hear their voice. So David speaks of the wicked: "They go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like a deaf adder that stoppeth her ear; which will not harken to the voice of the charmers, charming never so wisely." Ps. lviii. 3-5.

Some snakes are, however, very easily charmed. For instance, if a charmer sees a hole in which he supposes there is a snake, he will stand over the hole and utter some incantation in the Arabic language, whereupon the snake will come out. The charmer will then pick it up in his hand and put it in his bosom. The snake will do him no harm.

In the public squares of Persian cities, charmers may often be seen with a great number of different kinds of snake in boxes. He will talk about them, taking up one snake at a time, and telling the characteristics of each; how it bites, how it lives and where it lives. The Mohammedans regard a snake charmer as a holy man, whom even the venomous snakes, the universal enemies of mankind, obey. Therefore, superstitious people who have been sick, believe that snake charmers can cure them by their magical power which has been implanted in them by the Imams or Mohammedan pontiffs.

AL-HASAN.

The fifth Khalifah. The eldest son of Fatimah, the daughter of Mohammed by her husband, the Khalifah 'Ali, Born A. H. 3. Died A. H. 49. He succeeded his father, 'Ali, as Khalifah A. H. 41, and reigned about six months. He resigned the Khalifate in favor of Mu'awiyah, and was eventually poisoned by his wife, Ju'da, who was suborned to commit the deed by Yazid, the son of Mu'awiyah, by a promise of marrying her, which promise he did not keep. Al-Hasan had twenty children; fifteen sons and five daughters, from whom are descended one section of the great family of Saiyids, or Lords, the descendants of the Prophet. The history of al-Hasan, together with the tragical death of his brother, al-Husain, forms the plot of the miracle play of the Muharram.

AL-HUSAIN.

The second son of Fatimah, the daughter of Mohammed, by her son, 'Ali, the fourth Khalifah. A brother to al-Hasan, the fifth Khalifah.



A PERSIAN LORD AND HIS ATTENDANTS.

According to the Shi'ahs, he was the third Khalifah. He was born A. H. 4, and died at Karbala A. H. 61, being cruelly slain in his conflict with Yazid, the seventh Khalifah, according to the Sunnis. The martyrdom of al-Husain is celebrated by the Shiahs every year during the first ten days of the Muharram; an account of his tragic death is therefore necessary for understanding the intensity of feeling with which the scenes and incidents of the last days of the "Imam Husain" are enacted in the "Miracle Play."

Shortly after the accession of Yezid (Yazid), Husain received at Mecca secret messages from the people of Cufa, entreating him to place himself at the head of the army of the faithful in Babylonia. Yezid, however, had full intimation of the intended revolt, and long before Husain could reach Cufa, the too easy governor of that city had been replaced by Obaidallah ('Ubai-du 'llah ibu Ziyad), the resolute ruler of Busorah (al-Basrah), who by his rapid measures disconcerted the plans of the conspirators, and drove them to a premature outbreak, and the surrender of their leader Moslem. The latter foresaw the ruin which he had brought on Husain, and shed bitter tears on that account when captured. His head was struck off and sent to Yezid. On Husain arriving at the confines of Babylonia, he was met by Harro (al-Hurr), who had been sent out by Obaidallah with a body of horsemen to intercept his approach. Husain, addressing them, asserted his title to the Khalifate, and invited them to submit to him. Harro replied, "We are commanded as soon as we meet you to bring you directly to Cufa into the presence of Obaidallah, the son of Ziyad." Husain answered, "I would sooner die than submit to that," and gave the word to his men to ride on; but Harro wheeled about and intercepted them. At the same time, Harro said, "I have no commission to fight with you, but I am commanded not to part with you until I have conducted you into Cufa;" but he bade Husain choose any road into that city "that did not go directly back to Mecca," "and do you," said he, "write to Yezid or Obaidallah, and I shall write to Odaidallah, and perhaps it may please God I may meet with something that will bring me off without my being forced to an extremity on your account." Then he retreated his force a little to allow Husain to lead the way toward Cufa, and Husain took the road that leads by Adib and Cadisia. This was on Thursday, the first of Mohurram, A. H. 61 (A. D. 680). When night came on, he still continued his march all through the night. As he rode on he nodded a little, and waking again, said, "Men travel by night, and the destinies travel toward them; this I know to be a message of death."

In the morning after prayers were over, he mended his pace, and as he rode on there came up a horseman, who took no notice of him, but saluted Harro, and delivered to him a letter, giving orders from Obaidallah to lead Husain and his men into a place where was neither town nor fortifications, and there leave them till the Syrian forces should surround them.

This was on Friday the 2nd of Mohurrum. The day after, Amer came upon them with four thousand men, who were on their march to Dailam. They had been encamped without the walls of Cufa, and when Obaidallah heard of Husain's coming, he commanded Amer to defer his march to Dailam and go against Husain. But one and all dissuaded him. "Beware that you go not against Husain, and rebel against your Lord, and cut off mercy from you, for you had better be deprived of the dominion of the whole world than meet your Lord with the blood of Husain upon you." Amer was fain to acquiesce, but upon Obaidallah renewing his command with threats, he marched against Husain, and came up with him as aforesaid, on Saturday the 3rd of Mohurrum.

On Amer sending to inquire of Husain what brought him thither, the latter replied, "The Cufans wrote to me; but since they reject me, I am willing to return to Mecca."

Amer was glad when he heard it, and said, "I hope God I may be excused from fighting against him." Then he wrote his purpose to Obaidallah; but Obaidallah sternly replied, "Get between him and the river," and Amer did so; and the name of the place where he cut Husain off from the Euphrates was called Kerbela (Karbala): "Kerb (anguish) and bela (vexation), trouble and affliction," said Husain, when he heard it.

Then Husain sought a conference with Amer, in which he proposed either to go to Yezid, to return to Mecca, or, as some add, but others deny, to fight against the Turks. Obaidallah was at first inclined to accede to these conditions, until Shamer stood up and swore that no terms should be made with Husain, adding significantly that he had been informed of a long conference between Husain and Amer.

Then Obaidallah sent Shamer with orders to Amer, that if Husain would surrender unconditionally, he would be received; if not, Amer was to fall upon him and his men, and trample them under his feet. Should he refuse to do so, Shamer was to strike off Amer's head, and himself command the attack against Husain.

Thus passed Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday, the 4th, 5th, 6th, 7th, 8th, and 9th of Mohurrum. On the evening of the 9th Amer drew up his forces close to Husain's camp, and himself

rode up to Husain as he was sitting in the door of his tent just after the evening prayer and told him of the conditions offered by Obaidallah; Husain desired Amer to give him time until the next morning when he would make his answer.

In the night his sister came weeping to his bedside, and, awaking him, exclaimed, "Alas, for the desolation of my family! my mother, Fatima is dead, and my father Ali, and my brother Husan. Alas for the destruction that has passed! and alas for the destruction that is to come!" "Sister," Husain replied, "put your trust in God, and know that man is bound to die, and that the heavens shall not remain; everything shall pass away, but the presence of God, who created all things by His power, and shall make them by His power to pass away, and they shall return to Him alone. My father was better than me, and my mother was better than me; and my brother was better than me; and they and we and all Moslems have an example in the Apostle of God." Then he told his men that Obaidallah wanted nobody but him, and that they should go away to their homes. But they said: "God forbid, that we should ever see the day wherein we survive you!" Then he commanded them to cord their tents close together, and make a line of them, so as to keep out the enemy's horse. And he digged a trench behind his camp, which he filled with wood to be set on fire, so that he could only be attacked in front. The rest of the night he spent in prayer and supplication, while the enemy's guard patrolled all night long round and round his camp.

The next morning both sides prepared for the slaughter. Husain first washed and anointed himself with musk, and several of his chief men did the like; and one asking them what it meant, Husain replied pleasantly, "Alas! there is nothing between us and the black eyed girls of Paradise but that these troopers come down upon us and slay us!" Then he mounted his horse, and set the Koran before him, crying, "O God, Thou art my confidence in every trouble and my hope in every adversity!" And submitted himself to the judgment of his companions before they opened the pages of the sacred volume. At this his sisters and daughters began to weep, when he cried out in bitter anguish, self-reproachfully, "God reward the son of Abbas," in allusion to advice which his cousin, Abdullah ibu Abbas, had given him, to leave the women behind in Mecca. At this movement a party of the enemy's horse wheeled about and came up to Husain, who expected to be attacked by them. But it was Harro, who had quitted the ranks of the Syrian army and had now come to die with Husain, and testify his re-

penitance before men and God. As Harro rode into the doomed camp, he shouted back to Amer, "Alas for you!" Whereupon Amer commanded his men to "bring up the colors." As soon as they were set in front of the troops, Shamer shot an arrow into the camp, saying, "Bear witness that I shot the first arrow," and so the fight began on both sides. It raged chiefly in a series of single combats, until noon-day, when both sides retired to prayer, Husain adding to the usual office the "Prayer of Fear," never used but in cases of extremity. When shortly afterwards the fight was renewed, Husain was struck on the head by a sword. Faint with the loss of blood, he sat down by his tent and took upon his lap his little son, Abdullah, who was at once killed by a flying arrow. He placed the little corpse upon the ground, crying out, "We come from God and we return to him. O God, give me strength to bear these misfortunes." Growing thirsty, he ran toward the Euphrates, where, as he stooped to drink, an arrow struck him in the mouth. Raising his hands, all besmeared and dripping with blood, to heaven, he stood for awhile and prayed earnestly. His little nephew, a beautiful child, who went up to kiss him, had his hand cut off with a sword, on which Husain again wept, saying, "Thy reward, dear child, is with thy forefathers in the realms of bliss." Hounded on by Shamer, the Syrian troops now surrounded him; but Husain, nothing daunted, charged them right and left. In the midst of the fighting, his sister came between him and his slayers, crying out to Amer, how he could stand by and see Husain slain. Whereupon, with tears trickling down his beard, Amer turned his face away; but Shamer, with threats and curses, set on his soldiers again, and at last one wounded Husain upon the hand, and a second gashed him on the neck, and a third thrust him through the body with a spear. No sooner had he fallen to the ground than Shamer rode a troop of horsemen over his corpse, backwards and forwards, over and over again, until it was trampled into the very ground, a scarcely recognizable mass of mangled flesh and mud.

"Thus, twelve years after the death of his brother Hasan Husain, the second son of Ali, met his own death on the bloody plain of Kerbela, on Saturday, the 10th day of Mohurram, A. H. 61 (A. D. 680)." From al-Husain and his brother al-Hasan are derived the descendants of the prophet, known throughout Islam as Saiyids.

After the death of Mohammed, the succession was disputed, although the Shiahs affirm that Mohammed had already designated Ali as his successor. The succession appeared to belong by right, as well as by nature, to Ali, who was married to Fatimeh, the only surviving

daughter of the prophet. But it was not until the accession and assassination of Abu Bekr, Omar and Othman, that the magnanimous Ali was elected to the Khalifate. Even then, he was not permitted to enjoy the long-deferred honors without an opposition which eventually proved fatal, not only to himself but also to the continuation of the Khalifate in the family of the founder of the faith. When Ali was in turn assassinated his oldest son, Hasan, assumed the Khalifate, to which he was peacefully elected by the people of Medina or Medinah. At the head of a powerful army, he marched to encounter Noaviyeh. The enthusiasm of his generals and forces promised a decisive victory, but Hasan was a man of peaceable disposition, averse to active life, and preferring the tranquil domesticity of a private citizen. He proposed to abdicate in favor of Noaviyeh, reserving the succession to himself after the death of Noaviyeh, who was much the elder, and an ample revenue during a life of ease and retirement at Medina. The terms of the pacification were accepted and religiously followed by Noaviyeh. Yezid, his son, foreseeing that the approaching death of his father would restore the virtuous Hasan to the Khalifate, caused the latter to be poisoned by one of his wives.

Husain, a brother of Hasan, was a man of different metal. He had opposed his brother's abdication, and he now perceived, after escaping a plot to assassinate him, that the empire was not large enough to contain himself and Yezid in peace. He therefore boldly prepared for a final conflict that was to decide the claims of the Aliites and the Ommiades. Escaping from Medina, whose governor had schemed to entrap him, Husain hastened with his family to Cufa. The inhabitants of Cufa had hardly sent a pressing message to Husain to resort to their city, with the offer of a powerful host, and their homage, when they allowed themselves to be easily diverted from their purpose by the swift messenger sent by Yezid, who was ordered to seize Cufa.

But, Husain was a man of courage, and, what was more, a true believer in predestination. "What is written, is written," is the doctrine of the Koran, of what worth is faith, if it will not bear the test in the hour of trial? What better occasion could offer for the son of Ali to testify to his descent from the prophet, and to his unflinching belief in the tremendous fiat of Kismet. Therefore, accompanied by his family and a score or two of Arab horsemen, Husain went forth unflinchingly to meet his doom. The heroism of Husain was the more remarkable, because from the outset of his journey he was oppressed by a presentment of death stalking in his path across the desert, and

rapidly overtaking the small troop of devoted victims wearily marching to the grave. "To God we belong, and to God we return," was his utterance. His four brothers, sons of Ali by another wife, and all his companions also declined to accept the safe conduct offered to them, choosing to share the fate of Husain. In the meantime, the enemy's forces had planted themselves between the camp of Husain and the Euphrates, and to the other horrors of this terrible hour was now added that of thirst, in a land quivering with intolerable heat.

The last night in the little camp was one of solemn preparation, of portentous dreams and fateful gloom. Zeineb and Husain, brother and sister, the children of Ali and Fatimeh, held mournful converse on the creeping horrors of the morrow, the day that should see the destruction of the family of the prophet of God. Around them gathered, one by one, their children and kinfolks and the small band of faithful defenders. Husain urged them to fly while yet there was time, for the enemy sought only the life of one, his own. "Allah forbid that we desert you now," exclaimed Abbass, and all united in exclaiming with him that they would die with Husain. The time for deliberation was passed; there remained for them but one thing—to die. The attack was begun by Shamer, a fierce partisan. The combat continued until the hour for noon prayer, when there came a cessation of arms. During the for noon prayer, when there came a cessation of arms. During the over thirty wounds, and his head was struck off by the ferocious Shamer, who carried it all gory to Obeid Allah. Among the slain were eighteen descendants of Ali and Fatimeh. Zeineb and some of the women were spared, and eventually taken into the presence of Yezid, together with the heads of Husain and his brothers. Yezid acted with moderation, and the remaining descendants of the prophet seemed to have retired from further participation in public affairs, laying aside ambition and merging themselves into the life of private citizens or of religious teachers and expounders of the faith. Assuming the office of vindicator of the growing sect of Sheahs, who cherished the memory of Ali, Al Muchtar entered on a mission of extermination against all who were concerned in the slaughter of Husain. The entire Moham-medan world from Afghanistan to the Straits of Gibraltar now seemed to acknowledge the sway of the caliphs of the line of Moaviyeh and his successors. The rival claims of Ali and his family appeared laid at rest and forgotten. But no; in Iran, or Persia, the sectaries of Ali were slowly biding their time. It is not a little singular that not at Mecca nor at Medina, where the prophet first proclaimed his doctrines, were

the claims of his children accepted, but in a distant land peopled by another race. His children were buried in foreign soil, and the honor accorded to their memory is to be found not in Arabia, but in Persia. This may be due in part to the fact that one of the wives of Husain was a daughter of Yezdigerd, the last monarch of the Sassanian line. Her remains were brought to her native land, and her tomb is shown on the rocky heights which overlook the extensive ruins of Rhei, the last capital of the Sassanides, where she bade her father farewell.

Moslems of Persia say that when Husain was to be beheaded, he was very thirsty, and asked for a drink of water before being beheaded. But this request was not granted and he was executed with his thirst



WATER-CARRIER ON THE ASS.

unquenched. In memory of this tragedy there may now be seen walking the streets of Persian cities every warm summer day men carrying a bottle or jar of water and crying, "Sakkaw, sakkaw," (their name) and giving water to any who may be thirsty in the name of Husain. Moslems take this drink in a cup carried by the sakkaw, but a Christian must furnish his own cup or drink from the palms of his hands. If offered one or two cents the sakkaw will take it, but he never asks for money. The killing of Husain and his followers occurred in the month of Mooharram. This entire month is observed as a time of lamentation for Hasan, Husain and their followers who were slain.

During this period every man, woman and child of the Shute Moslems are under obligations to wear black garments. The last ten days of Mooharram are observed in a fanatical spirit as a revival of religion. This period is called Ashara, meaning ten days. The first seven days are for preparation. The mosque will be crowded with men and women. The Masya-Kahns, or revivalist priests, are in charge of these services. Followed by a large procession this priest goes to the mosque and mounting a high pulpit preaches to large crowds. His general theme is tragic tales, stories of martyrs, the manner of their death, their last utterances, and the wailing and moaning of their friends and relatives. Often in the concluding words of a pathetic story, the entire audience, sometimes numbering thousands, will be deeply moved, and slapping their foreheads with the palms of their hands will cry aloud to give vent to their emotion. The mosques cannot accommodate all the worshipers during this period, so some parts of a street are laid with carpets and rugs where people sit listening to preaching. The last three days are the most solemn. These people form different companies, and each company visits from one mosque to another. Passing through the streets the men bearing the national and religious emblems are followed by musicians playing mournful dirges with such instruments as drum, flute and cymbal. Surrounding the musicians are hundreds of men marching with bare breasts, shouting "Hasan, Husain! Hasan, Husain!" and pounding upon their breasts with bare hands. Following them is another band surrounding Say-yid, a descendant of Ali, and all of them are shouting "Hasan, Husain" and beating their breasts. Next in the procession comes a band of ascetic Dervishes, wearing neither hat nor shoes nor other garments than a pair of pants, when the weather is mild. Holding in their hands a whip about two feet long and one or two inches in diameter, made of small iron strands, they beat their bare shoulders and back with the same as they march shouting, "Yahu, Yamal-hu," which are names of their god. Following comes another band of Dervishes bearing in one hand a knotty club to which is fastened nails, bits of brass, etc. With the other hand they beat their breasts as they repeat the cry of the preceding band. These worshipers torture the flesh by beating it thus and bruise it black.

The greatest demonstration of all occurs on the last of the ten days at sunrise, the crowds of former days gather around the mosques to start again on marches. On this day there are also fresh recruits. In front of the mosque is a band of fifty to one hundred men and boys of 13 to 40 years of age. They are barefooted, and uniformed with a white

skirt over the other clothing that reaches to the feet. Held in the right hand before each one is a two-edged sword. The left hand rests on the belt of the soldier next in front. The leader standing at the head of the band, recites their creed: "Allah is God and the only God, Mohammed is the Prophet of God and Ali is his vicar." All the band repeat this creed. Immediately the leader smites his own brow with his sword and this act is imitated by all his followers. Soon the faces and white clothing of the men are red with blood. Bleeding they go marching through the streets shouting: "Hasan Husain," and waving their swords in harmony with step and voice. Fearing that these zealous young men may lose all regards for life, and inflict upon themselves mortal blows, relatives or friends frequently walk near with long sticks in hand to hinder them from such deeds. This band first marches to the court-house to be seen by the governor. Every band has a right to ask the governor for the freedom of some one prisoner, and these requests are always granted, no matter what the crime of the imprisoned. These bleeding men are martyrs, and would go direct to heaven if death resulted from these self-inflicted wounds. After the parade ends the bloody shirts of these men are divided among their friends and kept as holy relics. The men who compose these bands are usually the most wicked in the community. They go through these ceremonies for the remission of sins and to redeem themselves in the eyes of others; but they usually continue in their wickedness as time goes on.

Another important feature of the last day in the procession is a richly decorated hearse containing a coffin, in which lies a man representing the corpse of Hasan. Beside the coffin sits a woman, the widow of Hasan, dressed in sackcloth and her head covered with dust. Following the hearse are three beautiful Arabian horses, finely saddled and harnessed, with a flake of gold, embroidered with pearls, on their foreheads. On two of them are seated two girls, representing the daughters of martyrs. The tops of the girls' heads are covered with dust and straw. The third horse is riderless, to remind one of the missing martyr. Following next, is a large number of women, boys and girls, and some men—all with yokes about their necks, their hands chained behind them, seated on horses and mules. These are to represent the captives taken by Yezid, the captain who killed Husain. Near them are men in helmets, to represent the soldiers of Yezid. They are armed with whips, and are driving these women and children of Moslems into captivity. Next in line, may be seen false heads raised aloft on poles, representing Yezid, Mawya and other ancient enemies

of Husain. Boys and men gather around them, spitting at and reviling them.

Gathered, all the sword bearers, chain strikers, and the many men beating their breasts, make a great crowd and tremendous noise. The bystander is struck with horror when two fanatical bands meet, each trying to excel the other in self-mutilation. Then are frightful gashes cut; the thumping of chains on bruised bodies and the pounding of breasts is heard louder than before. With an upward sweep of the right arm, every man cries in a loud voice, "Ya Ali, Ya Ali!" as the companies pass each other.

At 4 p. m. on the last day, the marching ceases and the throng halts by some tents pitched in the middle of a public square. The swords and chain strikers approach the tents, and with a shout of victory utter the names of Ali, Hasan and Husain, then set fire to the tents and burn them and their contents to the ground. They imagine that their enemies were in those tents, and now that they have been destroyed it is a time of great rejoicing. The marching clubs disband and the active ones are soon found at the mosques, drinking sherbet, a sweet drink, as a sort of reward for performing their religious duties.

The last night is called watch-night, and many Moslems do not even slumber during the night. It is a holy night, in which Husain and other martyrs were buried in the tombs. It is a dishonor, and even a sin, for them to go to bed without meditation on their prophets. In the mosque services the people shout, "Oh, Hasan and Husain, let my soul be a sacrifice for thee." They believe the observance of that night is absolute remission of sins; that the gates of heaven are open to all believers, for the sake of martyrs. Some pious Moslems preserve the tears of that night in small bottles, as it is believed they will cure disease when applied to the brows of sick men. These tears are prized as a most holy relic. The Musselmen say: "Even David, the prophet, believed in the efficacy of tears when he wrote in the Psalms, "Put Thou my tears in Thy bottle, oh, God."

On the last night many Shute Moslems walk to the mosque in bare feet wearing sackcloth. Often a governor or lord, accompanied by forty to one hundred servants, all barefooted, will be seen slowly trending their way toward a mosque. At daybreak these solemn ceremonies end. Thus thousands of people every year, in different parts of the country, will slash their bodies to pieces and suffer death, believing this the way of obtaining salvation.

The Shiahs number about fifteen million; eight million of whom live

in Persia. The Shiah or Secrteries, agree with the Sunnis or traditionalists, in the main articles of belief. They believe in the existence and unity of God, the revelation in the Koran, creation, fatalistic, providence, angels, good and bad, the prophets, the resurrection of the body, the judgment, heaven and hell. Their creed is, "There is no God but God, Mohammed is the Apostle of God, Ali is the vice-regent of God." The latter clause is not received by the Sunnis, who hold different traditions.

They claim that one hundred and twenty-four thousand prophets have spoken to man, and are mediators between him and God. Six of these are superior, namely, Adam, Noah, Abraham, Moses, Jesus and Mohammed; the latter being pre-eminent. Ali and his descendants, through Fatima, are declared to be the rightful successors of Mohammed, the Caliphs of Islam. As Imams they have high dignity and honor. Abubeki, Osman and Omai were usurpers. The twelfth and last Imam disappeared, is yet alive and will re-appear as the Mahdi.

Their religious rites are the repetition of the creed; prayer, alms, pilgrimage and fasting. By the proper observance of these they believe that they receive forgiveness of sins and a title to Paradise. The ministers of their religion are called Mollahs. They are not regarded as priests or mediators in a ritualistic sense, but are leaders in worship, instructors, interpreters of the sacred law and its traditions. They are not a caste, but are drawn from all ranks of the people. They receive a course of instructions under the chief Mollahs or mrytehids, consisting of Persian and Arabic, Mohammedan, theology, dialectics and interpretation of the law. Some students go to Kerbela for more advanced study.

The Mollahs are of various grades; some teach the primary schools in the village and city mosques, others are leaders of prayers, while others still, in various degrees of prominence, are interpreters of the law, writers of contracts, deeds, etc., and judges of civil and religious cases at law. They decide according to the Shari, that is, the Koran and its traditions.

One class of the Mollahs are the marseyakhans, reciters of the tales of the martyrs. They are eloquent and effective speakers. During the revival services of Muhanam and Ramadan, sections of the bazaars are marked off and crowded with people to hear their lamentations. They are kept very busy going from house to house, and mosque to mosque. They may be seen hastening on quick pacing horses to their next appointment, making hay while the sun shines. The Mollahs wear a peculiar dress; their robes are long and flowing, bound by a large girdle in thick folds; their cloak, or aba, hangs low, their turban is large and

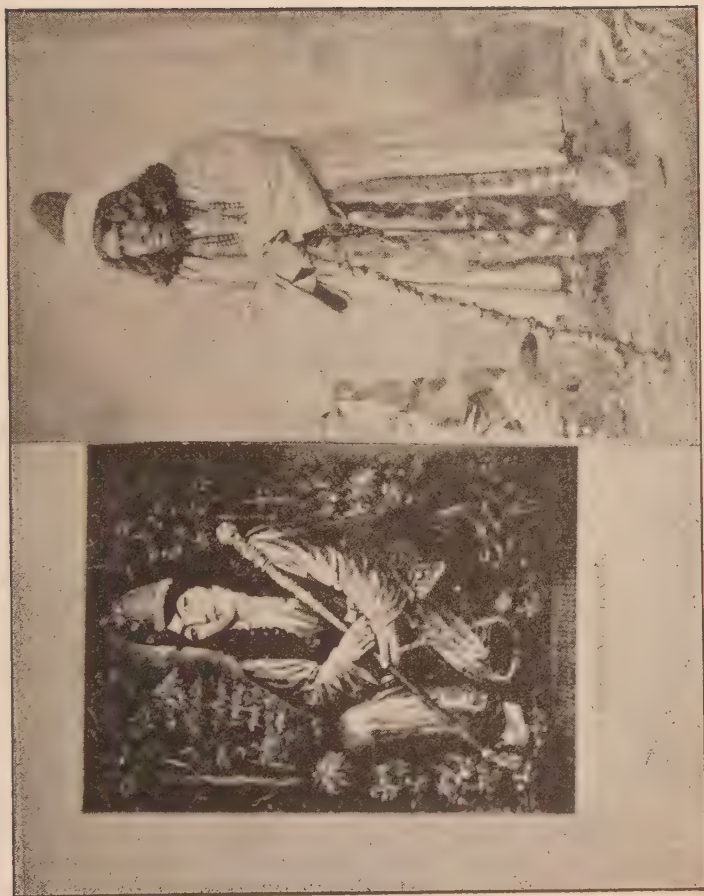
full. Girdle, cloak and turban are often of light colors, frequently white. Their shoes are of the old style, sandal like, turned up at the toes, and pointed, and with heavy heels. A semi-religious order are the Say-yids, direct descendants of Mohammed. When we consider the number of children that Mohammed had, and that descent through both male and female lines is counted, we are not surprised that after twelve hundred years there is an immense multitude of them. But there are also many false Say-yids.

Another peculiar set of men are the Dervishes. They are orders of religious medics of many kinds and degrees. The ordinary ones seen in Persia is a story teller, with long, disheveled hair, a close fitting skull-cap, sometimes embroidered with verses from the Koran, or the names of the Imams, and bound with a fillet with hanging tassels. His girdle is a bundle of rough threads; his cloak a fanciful patchwork and embroidered cloth, or the skin of a beast with its hoofs, or claws hanging down. He has for his kaeugul or collection box, a large Indian nut shell, curiously carved, and in his hand a mace or cane. This may be a heavy stick of iron, a tomahawk or an immense club of uncouth shape or with a knob driven full of spikes. The Dervishes have altogether a very romantic appearance. They are generally good-natured souls. They tell their stories on the street corners and in the bazaars and collect the pennies; they squat down in a little tent before the gate of some rich man; they stroll from village to village, and wherever they are they cry, "Ya hak, Ya, hak!" (Oh truth, Oh truth) is heard. They are not highly respected, but are in a manner looked upon as holy and never ridiculed.

A new convert must first repeat the creed: There is no God but God; Ali is the vice-regent of God; After that he is circumcised. The Mohammedan boy is often circumcised on the eighth day. Sometimes it is delayed for some years. It is made the occasion of feasting and rejoicing. At the age of twelve the youth must begin the exercise of the rites of the religion. One of the most important rites is prayer. Five times a day are appointed for prayer; dawn, middle of forenoon, noon, middle of the afternoon and sunset.

The ablutions are performed not by dipping the hands in a basin, but by pouring water from an ewer, or from the palm of the hand.

The Sunnis and Shiahs wash their hands differently. One rubs toward the elbow, the other rubs downwards. They can be distinguished from each other by the direction of the hairs on the arm. The toes are also carefully rubbed with water, the ears moistened and the teeth



MEDICINE DERIVSH.

cleaned. In addition to the daily prayers there are services in the mosque. These are usually held on Friday or Juma, the meeting day, the Sabbath of Mohammedans. There is a partial cessation from work on that day. Government offices and some of the bazaars are closed, but the mass of the people continue to work.

A considerable number assemble in the mosques. The Mollah, or peesh-namaz, leads the prayer and repeats passages from the Koran in Arabic. Sermons are not infrequently preached in the vernacular; at times fervent and eloquent, at other times deep and incomprehensible, consisting of the recital of traditions or of exhortations of a practical nature.

Another religious observance of prime importance is fasting.

They gather from a district to the number of several hundred, a well mounted and outfitted caravan. Each one passes one end of his turban or scarf beneath his chin and takes in his hand a staff of bitter almond. As the bands go out of the city with songs and music and flying banners, their friends accompany them for a distance. Shopkeepers and passers-by come up to them, kiss their hands and receive their peace, wishing them a safe journey. Others sacrifice sheep before the caravan, while the pilgrims distribute safety money to the beggars. Rich men go with pomp and display. A Tabriz merchant made the pilgrimage with two wives, four children, one hundred and fifty servants and one hundred extra pack animals. His encampment, when he pitched his tent for the night, looked like a small town. Such a man must also distribute a large amount of food to the poor each night so that his expenses are very heavy.

When the pilgrims return from Mecca he is known by the honorable title of Hadji, or from the other shrines by a title derived from the place as Kerbelai or Thesbredi. If he dies on the journey his spirit goes directly to Paradise, if he dies at the shrine he is still more blessed, for his body will rise with the prophets and imams on the day of resurrection. In avoiding social relations with other races the Shiah go beyond the Koran and their Samni neighbors. "The people of the Book," including the Jews and Christians, if not Joroastrians, are 'clean,' and they are so regarded by the Arabs and Osmanlis. But the Persians regard the touch of a Christian as defiling. The touch of a Christian makes food unclean to him. Hence, a Mohammedan will not buy meat slaughtered or touched by a Christian nor any kind of moist food.

Some village children with clothes in tatters and covered with dirt

were given a few grapes by a foreigner. Their parents would not permit them to eat of the fruit until it was washed. If the strict Shiah is under the business necessity of entering a Christian house, he will not drink tea from his cup or even in his house unless it is made by a Mohammedan servant.

He will not smoke a pipe after the Christian nor accept his hospitality in any way. Vessels, also, if used by a Christian are defiled and unfit for use. A copper vessel may be purified by rinsing it with water and praying over it, or by repeating the creed, but an earthen vessel must be broken.

Watersellers will sometimes give Christian travelers a drink for more than the price of the mug, then break it.

They have been known even to break the bowl from which water was poured out on a Christian's hand to wash them. Wash water, poured out where the sun cannot shine, makes the place unclean forever.

On such an occasion the owner of the house consults the mollah as to what he should do. The latter told him he must rebuild the house. He therefore demanded the price of the house, saying that he must tear it down.

On account of this feeling, the traveler in many parts of Persia must take his cooking and drinking vessels along with him, not knowing at what place he may be refused. Often, indeed, many of these difficulties are overcome by a little extra money. A Persian proverb says, "By giving money, the mollah can be cast out of the mosque." The love of money overcomes many an orthodox Shiah's prejudice. Strict Shiahs will not sell a Christian a Koran, or anything containing a verse of it, nor will they allow him even to touch it. For this action they quote the verse of the Koran: "Let none touch it but the purified." They even prefer that no translation of the Koran shall be made, though a Persian interlineary has been published.

ISLAM AND CHRISTIANITY.

There is in Islam no mediator between God and man. The Deity, as conceived in the sense of severe unity, is approached immediately and directly. He is known as the just and sovereign Ruler of the universe, whose special providence extends to minutest concerns on earth, and who is the Hearer of prayer and the judge of men and angels;—but not as the Christian knows Him, "The Father in Heaven;"—Fear thus with the Moslem worshiper rather than love predominating. Jesus is known historically as a Prophet; but He did not die; He was taken up into

Heaven. Sin may be forgiven; but it is so by the mere act of God—not for any merit's sake of a Redeemer. And the sanctifying work of the Holy Spirit is ignored altogether. Islam has not anything to put in place of these grand influences of grace and love by which the Christian's life is molded and his heart constrained. Next as to ceremonial. Here everything is laid down by rule, and hence the tendency to mechanical performance. The round of ritual is prescribed and stereotyped. Prayer is divinely appointed to be said, the fixed rule of prostration and of genuflexions, at five stated periods of the day. One month for fasting every year is obligatory upon all, and is observed with singular rigor, day by day, from early dawn to sunset. The discipline is undoubtedly a severe exercise of self-denial, and of devotion to the faith, but its virtue is much neutralized by the indulgence allowed from sunset again till the dawn of day, during which period restriction of every kind is withdrawn. Of similar tendency is the ordinance of pilgrimage to Mecca, and the neighboring holy places—the tour terminated by the slaying of victims (the Bairam festival of the Turks); a sacrificial custom like that of the Jews, but shorn of its Mosaic lesson. This pilgrimage is enjoined on all from every land who are possessed of the means to enter on it, all these solemnities are observed as works of merit in themselves, and also, no doubt, by many as means of religious elevation and improvement; but the tendency with the great mass of the Moslem world is towards the former end alone. Prayer, fasting and pilgrimage, are services working out the salvation of a worshiper. No true believer can be lost, but if his bad deeds outweigh the good he must expiate the same in the life to come. On the other hand, Heaven is drawn in the Koran in coloring of the most worldly and material hues. There are black eyed virgins for wives, rich couches and carpets, fountains and cup bearers of wine, that exhilarates with inebriating, pictures, the sensuous tendencies of which must be to deaden the spiritual aspirations of the worshiper.

We turn now to the moral and social aspects of Islam. The relations established by the Koran between the sexes, will not compare with those of the Pentateuch, much less of the Gospel. Besides the privilege of having four free wives at a time, and of having as concubines any number of slaves he likes, the Moslem husband has, by divine law, the power of divorcing the former at any moment and without any reason assigned. He is thus at liberty to "vary" even his married wives at his mere caprice and fancy. Social and domestic influences happily correct largely the abuse of this power. Nevertheless, that such is the license given by their scripture cannot but have a deteriorating effect on the moral habitude

of the people. Even in Mecca, for example, the citidal of the faith, there is enough to show the scandalous ebb to which, in some quarters, without any transgression of the law, the sacred institution of marriage has fallen.

The jealous temperament of the Prophet provided restrictions on the liberty of women, not uncongenial to his followers, but materially affecting the position of the sex. They may be chastised and they may be shut up in seclusion. They are forbidden to appear abroad without the



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veil and stringent conditions are enjoined as to the admission into the rooms of any but the nearest relatives. All these depressing and unfriendly influences notwithstanding, woman, no doubt, retains by virtue of the remedial power of domestic life, a dominant, though it may be an uncertain position within the harem or zenana; but beyond its bounds her influence is well nigh unknown. She is shut out from all the walks of outer life, and from all those sweet offices of mercy and

philanthropy to which—but for the barrier of the Moslem revelation—she might, like her Jewish and Christian sisters, devote her life.

Nor is there hope of any effective amelioration. The law of the Koran is not, like the wide and adapted inculcations of the Gospel, fitted for all time and for every onward movement of mankind. Its rule is hard and fast, a set of rigid ordinances incapable of change and relaxation. And thus, so long as the Koran prevails, woman remains secluded, her soft and purifying power lost upon the other sex outside the walls of the harem. It is the same with slavery, the curse of Moslem lands. It cannot be eliminated from the law which the Musselmen hold Divine; it must continue to hold its place as an institution, casting a blight upon the proud slave holder sadder even than on the poor victim of his pleasure.

It remains only now to notice the contrast to the teaching of the Gospel in the sphere of politics—namely, in the unity of the secular and spiritual elements forming the Moslem theory of government. Church and state are integrally one. The head of the state is also head of the faith, and the fusion runs throughout. The functions are synonymous. With the armies of the Islam, for instance, which overran the world, the Ameer, or chief commander, as such, led also the prayers of his force. The spiritual function was badge also of secular and military supremacy. In theory, Islam is a theocracy, originating in the Caliphate or succession from the Prophet; and when the Caliphate passed away, breaking up into separate politics, the head of each of which is at once its secular and its ecclesiastical ruler. The result of such a system is that the chief must of necessity be absolute sovereign—a despot in the proper sense of the term. His power is only limited by the patience of the people, though, also, in a manner by the Tutuas (theological and legal deliverances) of the Ulema and Doctors, which as vice-regent of the Prophet the sovereign is bound to follow. The outcome of all this is that freedom in the political sense of the word, is unknown. Liberal institutions in which the people can take their share, and through which they may give effect to their collective wish, are altogether foreign to the genius of Islam, and under the regime of the Koran beyond the scope of expectation. In fine, the fatal demerit of Islam, viewed in its social and political aspect is that, tied and encrusted round as it is by the text of the Koran, progress and adaptation to varying circumstances are unattainable institutions based on the sanctions of a revelation held to be divinely given are unalterable; they present a bar impassable to social and political amelioration. Elsewhere the world may advance; Islam,

with its probity and law, as Mohammed left them twelve centuries ago, remains the same.

It is hardly necessary to point out the difference of Christian teaching in respect of various points enumerated above. They will, no doubt, have suggested themselves to the reader, who may have been kindly giving his attention as he went along. For example, the Gospel, though holding the wife subject to the husband, has not the less implanted principles which now culminate in the elevation of the sex to a position of virtual equality. The social rules of the Bible possess a plastic virtue suitable for every race and clime and time. In place of the veil and restrictions on social intercourse, it simply enjoins modest apparel and "chaste conversation." And so, while altogether shut out from her legitimate influence on Moslem society, woman takes her place with us in all the walks of mercy and benevolence. She sheds the light and grace upon the world which the female sex alone can give and the absence of which keeps Moslem life outside the harem austere and dark.

Not less marked is the contrast to the political environment of Islam. The doctrine of a common Father in heaven has opened the way to universal freedom. The captive as a "brother beloved" at last is set at liberty; while the ordinance of slavery must prevail so long as the scripture of Mohammed is law. So also with political progress. Caesar and the church are free to go each its own way, and thus advance is possible on either side. The Gospel sheds its approval on every step of moral and social progress, if it did not indeed actually point out the way thereto.

And finally, instead of the cold lesson of morality which is all that Islam offers, with its fixed round of prayer, fasting and pilgrimage, we have the warm constraining influences of a faith and love which the personal sacrifice of a Redeemer alone can give.

"In thus was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him.

"Herein is love, not that we love God, but that He loved us and sent His Son to be the propitiation for our sins.

"Beloved, if God so loved us, we ought also to love one another."

In this consists the sovereign virtue of the Gospel. We should search in vain for like virtue anywhere in the Koran or in the teaching of Mohammed.

It does not teach the law of love as the basis of morality; it does not believe in the Fatherhood of God or in the brotherhood of man.

Love, which is the leaven of all human relations, is practically eliminated and Mohammedanism, thus failing to call forth so essential a part of man's nature, must be condemned.

Christianity pleads: "God is love, trust Him;" Mohammedanism commands: "God is will; obey him." Mohammedanism is sterile, barren and irksome in its principles. Christianity is fruitful and permeating a yoke that is easy, a burden that is light. The Christian God is in us and with us and it is the delight of His children to breathe out their souls in prayer to Him.

Mohammedanism was born in the Orient; was the product of Oriental ideas, and has never ventured beyond the Orient in permanent conquest. Yet the part it has played in history cannot but give rise to the double question: Is Mohammedanism of Divine origin? Has its influence on the whole been for good or evil? These are not idle questions, and upon their answers hang solutions to many more important problems. If not to the supernatural, to what or whom can we ascribe its rapid inception and growth, its miraculous unifying power as exerted over a thousand warring Arab tribes? To what can we ascribe its dominions over two hundred millions of souls?

Mohammedanism is essentially a religion of form; hence the disciple of Islam does not thank God for past blessings or implore His protection for the future, though he rehearses his prayers ostentatiously five times a day. Islamism means submission; hence the efficacy of the service is in the number of times the nemaz or prayer is said. Before worship a preparatory service of abtest, or ablution with cold water is obligatory. If this were not done in strict conformity with the established usage, the subsequent prayers would be of no avail.

If a Mohammedan is late, he may at any time join with the congregation in the service, but the blessing to be obtained is deemed far inferior to what would have resulted had he been on time. Tradition says that a follower excused himself to the Prophet on the ground of saving his friend from drowning at the time of devotions, and hoped that he would be blessed for the kindly act, as well as those who were early at prayer. The stern Prophet would not accept the apology. "Though you had camels enough to fill the road from Mecca to Medina, all loaded with jewels, and should give the cargo to the poor, the blessings would not equal those of promptness at prayer. Should you commit the whole Koran to memory and repeat it twice every night, the blessings received would not equal those of beginning nemaz with the imam (priest). Should you kill all the enemies of Islam, the great re-

wards would not compare with those of him who is prompt at the beginning of prayer. If by a word the heavens and earth could become paper, the sea turned into ink, and all angels stand as scribes, yet they would be unable to write all the blessings you may enjoy for beginning prayers with the "imam." The Mohammedans are deeply conscious of all these warnings of their Prophet, and, though not "in spirit and truth," yet they worship according to their forms most faithfully.

The interior of the mosque is considered most holy; consequently, all the people take off their shoes as they step within the shrine, and go through a series of pious movements. The religion of "the Prophet" keenly hostile to pagan idolatry, forbids pictures, images or any representation of the human form in their houses of worship. On the walls, however, are many inscriptions from the Koran, with censers of burning oil suspended from the dome.

The floor is beautiful with the richest rugs of Oriental art, upon which the suppliants prostrate themselves in their devotions, with twenty-six postures, each following the movements of the imam, rising and bowing simultaneously with almost military precision. While at prayer, certain acts, such as looking around, striking at a fly to kill it, raising a foot from the floor, scratching more than three times in one place on the body, laughing loud enough to be heard, must be refrained from, as they would destroy the efficacy of the devotions.

The imam, who performs the devotional exercises, reads from the Koran, and then descends to mingle with the many worshipers, placing himself on a level with the common people. On Friday, however, the holy day of the Mohammedans, the devotions are conducted with unusual pomp and ceremony; the Koran is recited, prayers are said, and generally a sermon preached.

The Koran, the groundwork of Islam, is divided into one hundred and fourteen suras, or chapters, originally written "on bits of stone, leather, thigh bones" and all sorts of material. After the death of Mohammed these scattered materials were collected, and supplemented by the Arab's retentive memory, they were put together regardless of time or subject, one chapter following another, without even chronological sequence. Thus, while the teachings of the Koran are sufficiently plain, yet this manifest lack of logical order renders it of all books the least intelligible. But the Koran is not the whole of Islamism. There are traditions which are as powerful as, and even more respected than, the Koran itself. When there is nothing in the Koran to meet an issue, the Moslem would draw upon the oral laws of the Prophet on the basis of

what Mohammed said, what he did, and what he did not say, or what he allowed others to say **unrebuked**.

The first doctrine which we meet in the Mohammedan creed is this: "La Ilaha Illa 'Llahu Muhammadum Rasulu Llahi" "There is no God but God: Mohammed is the prophet of God." Mohammedans ascribe ninety-nine names or titles to God, among which some of the principal are, the Merciful, the Gracious, the Master, the Holy, the Creator, the Faithful, the Pardoner, the Wrathful, the Provider of daily bread, the All-wise, the Just, the King, the Great, the Exalter, the Glorious, the Lover, the Witness, the Truth, the Almighty, the First, the Last, the Pure, the Light, the Guide, the Patient One, etc. Mohammed taught that God, most high, created the seven days of the week; on Sunday He created the gates of the highest heaven; on Monday the seven stories of heaven; on Tuesday He constructed the seven stories of the earth; on Wednesday He made darkness; on Thursday He created the produce of the earth and all that is in it; on Friday He made the sun, moon and stars, and caused the seven celestial spheres to revolve; and on the sixth day He created the whole world. One day, however, of that upper world is said to be equal to one thousand years.

One day while Mohammed was talking with some of his followers the archangel, Gabriel, appeared to them in disguise of a very tall and strong man clothed in white, who for their information and instruction said to the Prophet: "O, Mohmamed, tell me about Islam." Mohammed replied: "Islam is that thou shalt bear witness, that there is no God but God and that Mohammed is the Apostle of God; second, to offer five prayers each day; third, to give alms; fourth, to perform pilgrimages to Mecca; fifth, to fast during Ramazan." The angel continued: "I accept this as true. Now tell me about the faith." Mohammed said: "It is to believe in God and His angels and in His books and in His messenger; in the last day and in fate regarding good and evil." The angel replied: "I accept this also as true; now tell me about well doing." Mohammed answered: "It is to serve God as if thou didst see Him, even though thou see Him not, for indeed He seeth thee."

Mohammedans hold, that from the very beginning God taught his servants by direct inspiration, that Adam, Enoch, Noah, Abraham, Moses and Jesus, as well as a multitude of the prophets, were sent by Him as occasion required; some for all men and some for individual tribes, that they might guide men to God and reveal His will.

The number of books which have been revealed to the prophets is 103. Out of this number ten were intrusted to Adam, fifty to Seth,

thirty to Abraham, ten to Moses, one to David, one to Jesus and one to Mohammed, and they believe when one revelation became lost or corrupted a new message was sent down. The last of all the prophets, according to them, is Mohammed, and hence the final and most perfect revelation is that contained in the Koran, and they hold that it is incumbent upon all men, therefore, to accept their creed or they will be cast into eternal punishment. Mohammedans believe that the entire Koran was dictated to Mohammed by Gabriel, and is a literal copy of what was written ages before the creation of the world by Divine decree upon the everlasting tablet in heaven. With regard to creation of man the Mohammedans believe that Adam was created in a garden in heaven; but God sent an angel to obtain a handfull of earth, of which the body of Adam was then made. When the spirit entered this body God ordered all the angels to worship Adam. All obeyed except Iblis, who was thereupon condemned to hell-fire and became known as Satan. Eve was created from Adam's rib, and when they ate of the forbidden fruit, which they hold was wheat, they were cast down from the heavenly paradise and fell to the earth. When Adam fell, he kept on weeping for his offence for three hundred years, so that from his tears rivers began to flow and on their banks there grew dates and nut trees. Every tear of Eve, which fell into the sea, became a pearl and diamond, and then God commanded Adam to make a pilgrimage to Mecca and there he met Eve and recognized her because during the fall Eve was cast in one direction and Adam another.

The doctrine of original sin finds no place in Mohammedan theology, although they hold that all men are descendants of Adam and Eve--that Adam did not sin, but simply erred. They believe in the multitudinous existence of the angels, as having all been created ages before creation by God, from fire, and being superior, therefore, to man. They are, however, capable of falling into sin, and are appointed to various offices; are of different rank, and God uses many of them as messengers to mankind. In the highest rank are those nearest to God; these are the four supporters of His throne. On the judgment day four more will be appointed to this service, because it is written in the Koran that the eight angels will support the throne of God on the last day. An angel predominates in hell, and under his authority are nineteen others, appointed to aid him in maintaining authority. They are preserved from being injured by the flames, as they have a seal of divinity impressed upon their foreheads, with the inscription, "There is no God but God; Mohammed is the Apostle of God."

Five times a day there is a solemn call which sounds forth from the mosque to prayer in these words: "Assahu Akbar!" (God is most great) repeated four times in a loud tone of voice, then in a lower tone. The caller says, repeating each clause separately twice, "I bear witness that there is no God but God; I bear witness that Mohammed is the Apostle of God." Then raising his voice once more, he again recites these two clauses twice, and then proceeding in the same tone he cries, "Come to prayer, come to prayer! Come to the refuge, come to the refuge! God is most great, God is most great! There is no God but God!" In the morning call, he adds: "Prayer is better than sleep."

They pray five times a day—in the morning before sunrise, at noon, before sunset, during the twilight, after sun-set, when night has commenced. At these specified times Musselmén, wherever they may be, in the street or in the house, spread their rugs out upon the ground and, facing Mecca, recite the set form of prayer in Arabic, claiming that to be the language of paradise.

The Prophet commanded that the children should be directed to offer the appointed prayers at the age of 7, and that they should be beaten if they failed to comply. The public prayers in the mosque are conducted by a priest or leader, who turns his face toward Mecca. Behind him rank after rank stand on a spot which is marked out for the worshiper, space enough for each to enable him to prostrate himself. Before a man spreads his rug, he takes off his shoes, carefully performs the ceremony of washing his hands and ears and face, water being always near at hand. In case there is no water, sand is used. They all have to cross a bridge after death, the unrighteous will fall down to the lowest hell; this bridge is as thin as a hair and is sharper than a sword.

Islam teaches that God alone, the Almighty Creator and Preserver, the Master and Judge of all creation shall be worshiped, but of God's infinite holiness and love, Mohammedanism knows nothing.

Mohammed said: "Righteousness for you is to believe in God and the last day, the angels, the books, the prophets, and give your wealth to the poor, to the beggars and to those in bondage." All Mohammedans believe they will be saved through Mohammed's intercession. Mohammedanism teaches that there is no similitude whatever between God and man, nor is it desirable that there should be. They confess that they are sinners, but by inference and conclusions from the rest of their teachings we see that they maintain the idea that God is Himself the author of all their sinful acts.

Again, from the Koran and tradition, it is evident that Mohammed



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2. MRS. JOSEPH ADAMS.
3. KASHA OSHANA.
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regarded sin as a mere external pollution, and capable of being washed off by performance of certain rites. Five prayers are the means of wiping out the sin, to a great extent, and pilgrimage and alms-giving is needed to take away the guilt. Mohammedanism teaches nothing for atonement of sin. The Shiah generally believe that Hasan and Husain died as their redeemers.

Tradition speaks on the subject of the reward in the next world as follows: In paradise there are palaces made of pearls. In each palace there are seventy abodes made of rubies; in each abode there are seventy houses of emerald; in every house, a harem; in every harem, seventy beds; of various colors; on every bed, an houri. In every house there are seventy tables; on each table there are seventy kinds of food; in each house there are seventy slave girls, and every morning when he is anxious for food the Musselman is given all that he desires; besides, their beauty shall be as moon in the night; their vessels and combs shall be of gold and silver. Every one of them shall have two wives. Every man among the people of paradise shall surely have 500 houries, 4,000 virgins, 8,000 divorced women, and two large-eyed houries shall sing to him with charming voices. The inhabitants of paradise have horses and camels, and there the bridles and saddles are of rubies; and if any man among the inhabitants of paradise should desire children, they shall be born to him in one single day. The people of paradise are smooth and beardless, white and curly-haired; they shall be thirty years of age, as was Adam when he was created; their height shall be sixty cubits.

If a woman of paradise should come down to the earth she would illuminate and fill the space between heaven and earth with her perfume. The people of paradise shall be waited upon with seventy dishes of gold, each dish shall have a different color; they shall have in addition the liver of the fish; for them shall be slaughtered the ox. The tales which Mohammed told of the delights of paradise were equaled by the ghastly horrors with which he surrounded the future state of all who should reject his claims.

It is believed that all Musselmans, even those guilty of the most atrocious crimes, after a period will be ultimately in some manner delivered from hell and admitted to paradise, there to enjoy various degrees of that pleasure peculiar to their carnal nature.

Prophet Mohammed told his people that the earth was originally made out of the foam of a whale which God created. The earth consists like heaven of seven stories, and the whole mass rests between the horns of a bull. This animal has no less than four thousand horns. The dis-

tance between any two of these horns is five hundred years' journey. His feet rests upon a fish which swims in water forty years' journey deep. Koran teaches the virgin Mary is the sister of Aaron and the daughter of Amram. Certainly Islam is an anti-Christian faith, a Christless creed, and it has preserved in the life and character of its founder an enduring principle of degradation.

The Koran denies trinity, the divine sonship of our Redeemer, His atoning death, and His mediatorial office. Mohammed taught his followers that Christ had prophesied of his coming when promising the disciples the gift of the Holy Ghost. Christ Jesus tells us that God is our heavenly Father, loving, holy and just. Mohammed teaches his followers that God is our Master, arbitrary and despotic, favoring whom He will and leading astray whom He will. The Bible informs us that man was originally created in God's image, that he was once holy, but is now fallen from his true nature. Yet God loves him and has provided a way for his restoration to peace and full realization of his being the child of God. The Koran on the other hand tells us that man was created weak and that he is and always has been separated from his Creator by a great gulf; that his nature is just and ever will be. Man is in no sense a child of God, but he is a slave. We Christians believe that sin is the transgression of the eternal moral law, which is a necessary part of the divine nature, hence sin is contrary to man's original nature as a being made in God's image and likeness. Christ tells His disciples that the most tolerable of all possible kinds of doom is being left in a state of eternal sin, eternal alienation or estrangement from God and to all that is good and true and noble, and to all that is pure and unselfish. Mohammedans hold that sin is the breach of certain arbitrary rules laid down by God for man to obey. The Bible informs us that salvation consists in the deliverance from the love and power of sin and in the restoration unto our first nature, and of bringing our whole nature in harmony with God. According to Mohammedan faith salvation means escape from the punishment of sin, while their mystics would explain the word as signifying deliverance from mental ignorance regarding God. We Christians believe that redemption is to be obtained freely through the atonement wrought out for us by Christ Himself. Musselmen maintain that they will be made righteous by their works or through Mohammed's intercession, while others maintain that Hasan's and Husain's death were the atonement for sin. We Christians look forward for an eternal happiness and for many mansions of our heavenly Father's home, where nothing that defiles can enter, but where we shall know even as we are

known and shall be renewed in the image of our Creator and our Redeemer. Mohammed promised his followers a heaven of carnal delight and sensual pleasure, etc. If we believe that only through Christ can God, the Father, be properly known to us, that only through Christ's atoning death can we hope for salvation, that only through union with Him can we possess the true life which He came to give us, then it must be plain that the Mohammedan religion is entirely out of the question.

Islam as a religion is not true, it has not come from God. It does not and cannot satisfy the needs of the human heart, it does not reveal God in His Divine Fatherhood, in His love, His justice and His holiness. It does not show man what his own original nature was, nor reveal to him what sin is and how to escape it. Islam is an anti-Christian creed. It is opposed to all true progress, whether moral or intellectual, political or religious. This being the case, then Mohammedanism cannot take the place of Christianity with advantage to any section of the human race. Mohammed is in every way unfit to be an ideal of a human being. But Christianity has a duty to the Musselman, one which we cannot shirk without incurring serious responsibility. We must not be content to leave them alone in their darkness and bigotry. If we would we cannot altogether do so, brought in contact with the great Mohammedan world as we are at the present time. If we would ask what our duty to the Musselman is, our divine Lord gives us a very clear answer; "Go ye and make all nations disciples, baptising them in the name of the Father, Son and Holy Ghost." Christ died for them as well as for the heathen and for ourselves, and He has His own chosen among all nations. To us is committed the ministry of reconciliation, the sacred duty of calling the followers of the Arabian anti-Christ to the foot of the cross of the crucified Redeemer whose atoning death they deny and Godhead they blaspheme.

Our duty to Mohammedans is clear and little have we Christians done or are we doing in bringing them to Christ. The work in Persia is still in its infancy and likewise in many other countries. There are yet 200,000,000 of Mohammedans. Let each and every one ask ourselves what we have done in delivering them from the false prophet. We are not to convert the Mohammedans, but He who has promised to be with His messengers even to the end can and doth turn the heart of many wherever the Gospel is faithfully preached to them; it is not too much to say, that it is the Gospel of Christ unto salvation to the Musselman, as well as every other seeker of truth. Oh, thank God, that His word is strong and able to convict the sinner to His saving grace.



DR. ISAAC ADAMS.

JACOB ADAMS.

ABRAHAM ADAMS.

DAVID ADAMS.

It may be interesting to know something of the method generally adopted of bringing the Gospel to bear on Mohammedans. We endeavor to convince them of their sinfulness and weakness, their need of an atonement for sin; a Redeemer who can and will deliver them, not only from its punishment, but also from its power. We invite them to search the Koran and their traditions and tell us what provision they find therein to satisfy their deep need. Needless is it to say, Islam knows of no atonement and no Savior. Or again, we point out the Koran's testimony to the Bible and induce them to study the holy books thus commended to all true believers. A Mohammedan, with whom I was thus reading St. John's Gospel, said to me: "If a Moslem has read the Gospel for even three days, he may still fear to become a Christian, yet he will never again believe in Mohammed."

We endeavor once again to get down to the grand truths of Christianity, to show how true these are, how very much more true than Mohammed ever suspected. We show how they were recognized by Jews and Christians ages before Mohammed, and that Islam has forgotten many similar truths and defaced those which it has retained. We induce them to get to know Christ's character and work and contrast it with those of the prophet of Arabia. Such a method never fails if pursued in a loving and prayerful spirit, to produce an effect upon the heart and conscience of any thoughtful Moslem. All such do not embrace Christianity, but it is impossible for them to entirely reject the attraction which Christ Jesus exercises, or to make Mohammed their ideal and their hope. "Some men know God," said a Moslem friend of mine who had knelt weeping with me to pray to God for life and peace.

"Some men know God in a way that I do not, though I have long thought of Him. Pray to God for me, that if it be His will, I too, some day may know Him." Such movements, in the Mohammedan world, are an evidence of the unsatisfying nature of Islam as a religion.

If we go with the cross of Christ in our hearts, we shall go forth to conquer, and the crescent shall soon fade before the glory of our returning Lord. May God help us each one to feel the responsibility for those who are dying with no hope in Jesus.

MOHAMMEDAN SECTS.

The Mohammedans, determined to excel the professors of other religions in sectarian development, as well as in every other respect, affirm that, while the Magians have seventy sects, the Jews seventy-one, and the Christians seventy-two, they have no less than seventy-three

sects. The history of the divisions and the subdivisions of what may be called the Mosque is fitted to remind one of the rise and progress of sectarian warfare in the Church. Metaphysical disputes about the nature and attributes of Christ have always been fruitful sources of sectarian division among us Christians, and similar controversies on the essence and attributes of God have occasioned the breaches by which the unity of Mohammedanism has been endangered, and to some extent, extinguished. It is almost impossible and by no means necessary to follow the spirit of sectarianism and heresy from its first appearance among Mohammedans, through the almost innumerable tangled skeins of controversy and dispute through which it has passed to its present prominent phases of development. But it is desirable to call attention to some of these.

The most prominent of Mohammedan sects in these days are four: the Sunnis—divided into four subordinate sects—the Shiahs—the Wahabis and the Sufis.

1. The Sunnis, called also the traditionists on account of their firm faith in the Sunna or tradition as well as in the Koran, are looked upon as the orthodox party. They look upon Abu Bekr, Omar and Othman, as well as upon Ali, as legitimate successors of Mohammed, and they neutralize by their traditions some at least, of the most repellant features of the Prophet's legislation. For instance, terminable marriages, called mutaks are legalized in the Koran; was repealed by Mohammed himself, and bring forward a tradition in support of their assertion. The Sunnis are divided into four great sects—the Hanifis, who are found in Turkey, Central Asia and North India; the Shafis, found principally in South India; the Malikis, found in Morocco, Barbary and in some parts of Africa; and Humbalis, found in parts of Arabia and Africa.

The Shiahs are adherents of Ali, the husband of Mohammed's daughter, Fatimah, and they look upon and represent the first three successors of Mohammed as usurpers. They believe in traditions, and even call themselves Ahl-i-Hadis (the people of tradition); but their collections of the almost innumerable sayings of the Prophet, handed down by almost innumerable persons, are different from those believed by the Sunnis. According to them, true religion consists in a recognition of the twelve Imams, or supreme pontiffs, beginning with Ali, and ending in Abu Kasimi, whom they call Imam Madhi, and who, they believe, is still alive, and concealed in some secluded place whence he will emerge at the appointed time to deliver the faithful from all their troubles and conduct them to victory and domination. They have, in consequence, ad-

ded a sentence to the Mohammedan creed, and their confession of faith translated runs thus: "There is no God but God, and Mohammed is His prophet; and Ali is the great one of God, the successor of the prophet of God." They observe with solemn pomp the ceremonies of the Mohauam in commemoration of the first three Imams, Ali, Hasan, Husain, while the Sunnis observe the tenth day of the festival as the day on which God is said to have created Adam and Eve, and look upon much of what is done by their opponents as idolatrous. Persia is the great center of Shia influence, as Turkey is the center of that of the Sunnis, and the antagonism between the Turks and the Persians is proverbially intense.

The Wahbis are followers of Shiekh Mohammed, son of Abdul Wahat, who was born at Aina, a village in Ared and who, after having studied the Koran and Hadis, at first under his father's guidance, and subsequently under that of a learned Mauhie, at Medina, became the leader of what has been very properly called Mohammedan Puritanism.

Their bigotry, fanaticism and unscrupulousness make them dangerous elements of the populations of the countries where they are numerous, such as India, Arabia, Persia and Turkey. They look upon other Musselmen as little better than idolators, reject the Ijma, or the embodied decisions of the learned Doctors, who may be called the fathers of the Mohammedan Church; oppose the custom of offering prayers to the Saints or illuminating their graves or shrines, or performing circuits around them, or of prostrating before them; discard, as unlawful, some of the festivals observed by Musselmen in general, and substitute their fingers for rosaries, in counting the ninety-nine names of God. Though opposed to the slightest approach to, or compromise with idolatry, they interpret literally the anthropomorphous descriptions of God embodied in the Koran, so far as to maintain that God literally sits down, and has a hand, though they do not pretend to be able to explain how.

The Sufis form a small but by no means insignificant sect; their learning, philosophical acumen and ascetic self-sacrifice giving them an importance and an influence out of proportion to their numerical strength. Their creed occupies the same place in the development of Mohammedan theology which is occupied by gnosticism in the development of Christian theology; and it may partly be represented as a strange mixture of Mohammedan unitarianism and pedantic pantheism. According to it all things are elements of one pervasive essence, and the human soul, especially, is a part of God separated from him by a strange fate, but destined ultimately to be reunited to, or rather absorbed in, him. Its



JACOB ADAMS IN HIGH CLASS COSTUME.

natural state is one of ritualism or strict conformity to the law, and the glorious consummation before its absorption or annihilation of individual being and consciousness in the all-embracing being of God. Its journey from its present degraded condition to the goal is divided into seven stages; the first is that of proper search after God and spiritual service; the second that of love; the third that of seclusion; the fourth that of knowledge; the fifth that of ecstasy; the sixth that of revelation of the true nature of God or the truth; and the seventh that of reunion with God, the highest stage attainable in this life. The phraseology in which the tenets of the system are couched is borrowed from a language of love and marriage, and of wantonness and mirth. The worshiper is the lover. God is the beloved, love of God is the intoxicating wine, the mysteries of religion and the ringlets of religious enthusiasm are inebriation and mirth. The most ardent devotee is called the madman, rendered insane by his passionate longing to be reunited to the beloved from whom he has been separated by a deplorable accident. Persian and Udu poetry derive their rhapsodical character, their ambiguous phraseology, their gross imagery, and their imposing mystification from the speculations of this sect.

SUPERSTITIONS AND PECULIARITIES AMONG THE MOHAMMEDANS.

Among the low and ignorant, where popular education is of a meager sort, superstition has full sway—especially among the Mohammedans. Many of their beliefs are amusing to strangers, though Orientals believe in the absurdities as firmly as they do in religion. For instance, they deem it a serious matter to be the victim of an evil eye, though fortunately a remedy has been invented for every emergency. Garlic and a word from the Koran are antidotes for the evil eye. Dog bread is used as a charm, and blue beads on horses, donkeys, and buffaloes are charms against the malice of the envious and evil eyed. That nothing must be wasted that can be used as food by dog or fish, is a superstition tending to promote economy. You bring bad luck by entering a house with the right foot. The darkness is peopled by creatures of dim, unspeakable shapes from the regions of hell. For astrological calculations some days are unlucky, and even the Shah himself will postpone an interview if it falls on an unlucky day. Sometimes a long forgotten and lost grave of a saint suddenly becomes a reputed center of miracles. Some one will tell his neighbors that while crossing the grave of a certain saint his disease departed from him; and although no one knew before whether the grave was that of a saint or devil, or whether the originator

of the report is worthy of confidence or not, the story goes with lightning speed, bringing throngs of the sick and infirm from the remotest parts to the magic mound.

When at home I scorned and laughed at such spectacles, with a sense of mingled contempt and pity, but since I have seen Americans throng about the fortune teller, I have more charity for our Oriental credulity.

A magician may write a prescription for a woman whose husband does not love her, and tell her to put it under the hinge of the door of their house and as much as the door is opened and shut, so much will her husband's love grow towards her.

Another may write some magical words upon a nail which the lady is instructed to place close to the stove or oven where it may become heated. Just as the nail grows hot, in the same proportion does her husband's love grow warm towards her.

When a child is born to a bride, they stick needles in her clothes, and let them remain there for forty days, so that no demons may approach or touch her. Should the child get sick or feel badly they suppose that an evil eye has beaten him. Should they suspect any person who is supposed to have an evil eye, they will secretly get a small piece from his clothing and burn it under the child. In so doing, the evil eye is supposed to be put out.

When the children of a family become fretful they suppose that an evil eye has touched them. Then they take a little piece of dough and cast it into the oven. As it swells and bursts they think the evil eye is put out.

In the clothing of Mohammedan children can be found various prescriptions which are bound in a triangular form. On them are written some words from the Koran or from some other magical books. These are supposed to protect the children from bad spirits and other dangers.

When a child is born they throw a man's trousers upon him so that the devils may not take him away. When the children have whooping cough, they say, "Give them donkey's milk to drink."

If you wish to keep a cat so that it will never leave you, take a little stick and measure its tail, then place the stick in the air duct of the oven and the cat will never leave your premises. When you have a blister on your tongue, rub your hand upon the head of a first-born child. That will cure the blister.

Bind a horn upon the handle of your churn, and you will get much butter.

They say when dogs howl, it is because they see angels.

If a man should eat the loaf of bread that was baked first, his wife will die.

Seeing bees in a dream indicates riches.

To dream of eating grapes presages sorrow and flowing tears.

To dream of buffaloes fighting means that the angels will come for the soul of some member of the family.

The Mohammedan boy's entrance into school, at the age of seven, is a festive occasion. The whole school goes to the home of the lad, who is placed on a richly caparisoned donkey; then, formed in double file procession they escort the young student to the school house, singing songs, This is, certainly, a beautiful custom, and tends to impress on the minds of the young the importance of this new epoch in life. These Persian common schools present a very singular scene to a stranger. The pupils are all seated cross legged on the marble pavement in the porch of the mosque, formed in semicircular clusters around the mollah, or teacher. The mollah, as a rule, is an old man with a white beard, who holds in his hand an extremely long stick, which reaches to all parts of the school. As he is quite old, and too lazy to move from his seat in case of mischief among the pupils, he stretches this unmercifully long stick over the unruly ones. He is asleep nearly half the time, and on opening his eyes, he often finds the entire school a playground of wild disorder, but his long stick soon establishes peace and order. I remember of how these young students got even with their patriarch teacher by anointing his head and whiskers with oil and wax while he was in his usual sleep in the schoolroom, and of what a time he frequently had to find his stolen stick. The strangest part of these Persian schools is the manner of studying. All read their lesson aloud in shrill and deafening voices, and recite at the same time in a loud, monotone. When I passed by a mosque where the Persian schools are held, I used to cover my ears.

Some regard Ali, Hasan and Husain as first of all creatures, the supreme intercessors, and endowed with divine light. Ali is the greatest of all. On him rests the hope of salvation. The Moslem believes in written prayers and passages or verses from the Koran. These are laid on a cloth and placed in leather cases, and are seen suspended from the neck or tied to the arm for protection.

Charms with the names of the Imams engraved on the stones and

beads from Kerballa are carried with them as the belief is that these keep a man from accident, evil eye and robbery.

The Mohammedans, when they cut their finger nails, wrap them in paper or cloth and throw them behind their heads. Their idea is that God will ask where their finger nails are, and they will say that they have them on their back. Others will save them and bury them with the person at his death.

If a man has two wives and loves one more than the other, the one that has been slighted will go to the Persian priest and tell him the case, then he will send her to her husband to bring one hair out of his head, also one of her own. When she returns with these, the priest will read a few verses out of the Holy Koran, and then take the two hairs, burn them, and put the ashes in a glass of water, which the woman must give to her husband, who will thenceforth love her more than the other one, as the power of the words of the prophet having been read over the glass of water, it will lead him to love her.

All the Mohammedans believe that Mohammed stands at the gate of heaven. They believe that when they go to heaven, he will let them pass safely over the bridge, which is sharper than any two-edged sword and thin as a hair. When a person of some other religion comes, he will slacken the hair and the person will be cast into hell. They feel that they are contaminated by touching the Christian Bible, and great care is exercised to keep the Koran out of the hands of the Christians.

Jonah was three days and nights in the belly of a whale. After this example, some Persians fast three days and three nights; after that they bring seven kinds of grains, and mixing them together, add seven parts of salt and eat it; then they retire and dream that they are very thirsty, and some one of the opposite sex is giving them water—and then that person will be their mate.

Once a camel strayed into a mosque, mistaking it for a caravansary. All the worshipers got around it, declaring that even the dumb beast recognizes the presence of the prophet. They decorated and arrayed it and then paraded through the streets, each one taking some of the hairs of the animal as a blessing, and the animal became an *attache* of the mosque.

All Christian nations are considered animals by the Mohammedans. No honor or any compliment is given to anyone out of their circle. When they meet each other, they say, "Peace unto you." But on meeting any Christian or Jew, they use a different greeting, to show he is not one of them. They always try to turn people to their own faith. If anyone

asks: "How can I believe in your religion, when you do not let me touch your Koran or allow me to learn your worship rules?" they say: "It is our duty to keep away from you as long as you are a Christian, because you are not clean enough to take our holy book in your hands. Confess in the name of Mohammed and be circumcised. Then you can come near us and know about our doings."

Among the nominally Mohammedan races of North Africa exists superstitions akin to fetishism, shamanism. Egypt Arabs believe that earth, air and water are peopled with spirits who busy themselves with human affairs. Hardly any act is performed without asking permission of the spirits of the place. The Arabs of the Barbary States have the greatest fear of the enchantment of the devils, and the profoundest reverence for the idiots. Among the Moors of Morocco the evil spirits have the greatest dominion over the imagination. Every ruin, almost every object, has its devil.

They eat snakes, scorpions, etc., pretend to be inspired, and commit the grossest extravagance. At their annual festivals, their chief Marabout, inspires the devotees, who become more or less frenzied. Whirling round and round, they work themselves into ecstasy, lacerate themselves and sally forth. The power of taking up scorpions and deadly serpents is an essential qualification for Marabouthood. The most fanatical sects of Morocco are the Assoui and the Hamduchi. The founder of the former claimed the power of rendering snake bites harmless to his followers; the Hamdouchi that of wounding themselves without injury. The power of resistance against the bite of a serpent and sting of a scorpion is obtained by the Assouri blowing upon the seeker of immunity. Both sects, although formerly Mohammedan, and akin to the howling dervishes, borrowed their peculiar superstitions from a more ancient and degraded devil-worship. It has been surmised that these sectaries are a remnant of the Ophites. Their peculiar tenets and their custom of winding enormous serpents around the neck and arms came from the ancient serpent worship of Egypt.

SLEEPING (Arabic naum).

Heb. num. It is usual for the Moslems to sleep with the head in the direction of Mecca.

Abu Zarr relates that on one occasion he was sleeping on his belly, and the Prophet saw him, and, kicking him, said, "O Jundub! this way of sleeping is the way the devils sleep!"

Abab says he saw the Prophet sleeping on his back, with one leg

lying over the other, but Jabir says the Prophet forbade that way of sleeping.

SWINE (Arabic *khinzir*).

Swine's flesh is strictly forbidden to Moslems in four different places in the Koran, namely, Sura ii. 168, v. 4. vi. 146, xvi. 116; in which places its use is prohibited, with that which dieth of itself and blood.

In the Traditions, it is related that Mohammed said that, "when Jesus, the Son of Mary, shall descend from the heavens upon your people as a just king, and he will break the cross and will kill all the swine.

SPITTING.

According to the Traditions, Moslems must not spit on the left side, and cover it over with earth. Spitting in mosques is forbidden.

Mohammed said: "Spit not in front, for you are in God's presence. Spit not on the right hand, for there standeth the angel who recordeth your good actions."

SNEEZING (Arabic '*utas*).

According to the Mohammedan religion it is a sacred duty to reply to a sneeze. For example, if a person sneeze and say immediately afterwards, 'God be praised,' it is incumbent upon at least one of the party to exclaim, "God have mercy on you." This custom of replying to a sneeze existed among Jews, whose sneezing formula was "*Tobim khayim!*" i. e., "*God life.*"

There are interesting chapters on saluting after sneezing in Taylor's *Primitive Culture*, and Isaac D'Israeli's *Curiosities of Literature*.

Replying to a sneeze is amongst the duties called *Tarz Kafa'i*.

Abu Hurairah relates that Mohammed said, "Verily God loves sneezing and hates yawning."

DOGS.

Arabic *kalb*, are unclean animals; for according to a tradition by Abu Hurairah, Mohammed said that when a dog drinks in a vessel, it must be washed seven times, and that the first cleansing should be with earth.

Most people believe that when a dog howls near a house it forebodes death, for, it is said, a dog can distinguish the awful form of Azra'il, the Angel of Death.

Ibu Umr says that dogs used to come into the Masjid at Mecca

in the time of the Prophet, but the Companions never purified the mosque when the dog was dry.

The Imam Abu Yusuf holds that sale of a dog that bites is unlawful, whilst the Imam ash-Shafi'i has said that the sale of a dog is absolutely illegal, because the Prophet said the wages of whoredom and the price of a dog are forbidden. Abu Hanifah holds that dogs which are trained to hunt or watch may be lawfully sold.

It is lawful to hunt with a trained dog, and the sign of a dog being trained is that he catches game three times without killing it. The dog must be let slip with the ejaculation: "Bismillah 'llahi Akbar!" (In the name of God, the great God!) when all game seized by him becomes lawful food. This custom is founded upon a verse in the Koran, Sura v. 6: "Lawful for you all good things and what ye have taught beast of prey to catch, training them like dogs; ye teach them as God taught you. And mention the name of God over it."

THE DEVIL.

The devil is believed to be descended from Jann, the progenitor of the evil genii. He is said to have been named 'Azazil, and to have possessed authority over the animal and spirit kingdom. But when God created Adam, the devil refused to prostrate before him, and he was therefore expelled from Eden. The sentence of death was then pronounced upon Satan; but upon seeking a respite, he obtained it until the Day of Judgment, when he will be destroyed.

DREAMS.

Arabic hulm; manam; ruya. The term used for a bad dream is hulm and for an ordinary dream, manam, ruya being used to express a heavenly vision.

According to the Traditions, the Prophet is related to have said, "A good dream is of God's favor, and a bad dream is of the devil's; therefore, when any of you dream a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend; and when he dreams a bad dream, then let him seek protection from God both from its evil and from the wickedness of Satan; and let him spit three times over his left shoulder, and not mention the dream to any one; then, verily, no evil shall come nigh him." "The truest dream is the one which you have about daybreak." "Good dreams are one of the parts of prophecy."

HAIR (Arabic sha'r).

The sale of human hair is unlawful in the same manner as the use of it for any purpose is unlawful. Being a part of the human body, it is necessary to preserve it from disgrace, to which an exposure of it to sale necessarily subjects it. It is related in the Traditions that God has cursed women who use false hair.



A HIGHWAYMAN.

HAND (Arabic yad).

(1) It is a rule with Moslems to honor the right hand above the left; to use the right hand for all honorable purposes, and the left for actions which, though necessary, are unclean. The hands must be washed before prayers.

(2) The expression yadu 'llah, the "hand of God" occurs in the Koran:—

Sura v. 69: "The Jews say, 'God's hand is fettered,' their hands are fettered, for they are cursed."

Sura xlviii. 10: "God's hand is above their hands."

There is a controversy between the orthodox Sunnis and the Wahhabis, regarding the expression, "God's hand." The former maintaining that it is a figurative expression for the power of God, the latter holding that it is literal; but that it is impossible to say in what sense or manner God has a hand; for as the essence of God is not known, how can the manner of His existence be understood?

EVIL EYE (Isabatu 'I'-Ain).

Mohammed was a believer in the baneful influence of an evil eye. Asma'bint 'Umais relates that she said, "O Prophet, the family of Ja'far are affected by the baneful influences of an evil eye; may I use spells for them or not?" The Prophet said "Yes, for if there were anything in the world which would overcome fate, it would be an evil eye."

EAR-RINGS; NOSE-RINGS.

In the East it is the universal custom of Mohammedan women to wear ear-rings, and they are not infrequently worn by young men and children. Gold ear-rings are, however, forbidden in Traditions; for Abu Hurairah relates that the Prophet said, "Whoever wishes to put into the ear or the nose of a friend a ring of hell fire, let him put in the ear or the nose of his friend a gold ring * * * let your ornament be of silver." And Asma'bint Yazid relates the same tradition.

FAI.'

Booty obtained from infidels. According to Mohammed ibn Tahir, fai' is booty taken from a country which submits to Islam without resistance, as distinguished from ghanimah, or plunder. The Khalifah 'Umar said it was the special privilege of the Prophet to take booty as well as plunder, a privilege not permitted to any other Prophet.

Auf ibn Malik says the Prophet used to divide booty on the same day he took it, and would give two shares to a man with a wife, and only one share to a man without one.

BLASPHEMY (Arabic kufr).

Lit. "to hide" (the truth). It includes a denial of any of the essential principles of Islam.

A Moslem convicted of blasphemy is sentenced to death in Mohammedan countries.

BAB AND BABISM.

The Mohammedan religion is to-day divided into many different sects, and this division greatly weakens it. Within sixty years past a new religion has been developed in Persia, known by the name of Babism, which already numbers its disciples by millions, and is steadily making inroads upon the Mohammedan religion of which it is in fact an offshoot. It is thought by some to have a large future before it. Christian missionaries come in contact with it, and from the friendliness of the so-called Babis to the Christian religion, hopes have been cherished that it may prove a stepping stone for the Gospel into Moslem hearts. For this reason, if no other, it deserves the attention of all thoughtful Christians. Mirza Ali Mohammed, the founder of the new religion, was the son of a cloth merchant of the city of Shiraz, and first came to public notice in the year 1843. He began to plan the new religion at the age of 18, but did not reveal it until he was 25 years old. The foundation of his faith was this: Mohammed, like Christ, taught that the latter days will be a millennium. They have a tradition that when all prophets have died or have been killed by their enemies, a son, six years of age will, by the direction of Allah, be hid in an unknown well. He is to remain there until the millennium. It was believed that he would be the ruler of the Mohammedans in these last days. He was to lead both his victorious armies and conquer all the world, and Islam would become the universal religion. His early education was limited even for the advantages Persia affords, but with a strong spiritual bent in his nature he seems to have given himself much to religious meditation and study. Paying a visit to Kerbela, the center of theological thought among the Shiahs of Persia, he sat for a few months under the teaching of a noted and rather mystical teacher of the Mohammedan theology and became his enthusiastic disciple. He entered with special zest into the study of the doctrine which figures so conspicuously in Persian theology, of the coming "Unseen Imam" whose return as the "Imam Mahdi" is to introduce the Mohammedan millennium, in regard to whom some advanced and heretical views were taught by the school to which his teacher belonged. The impression made on his mind by his devout contemplations on this doctrine are exhibited in the following passages which we find translated from his earlier writings: Addressing the absent Imam, he says:

"When are the days of your empire, that I may struggle for you? And when are the days of your glory, that I may obtain the blessings of your visage? And when are the days of your kingdom, when I may

take revenge on your enemies? And when are the days of your manifestation, that I may be independent of all except you? And when are the days of the appearance of your lordship, that by your permission I may say 'Be,' and it shall become existent before you? And when are the days which God has promised unto his servants for your coming?"

From his long and earnest meditations on this subject, he seems to have become convinced that he enjoyed the favor of special communication with the Imam. It was but one step farther to imagine that his exalted thoughts were veritable inspirations from the supreme fountain all the truth, and that he, himself, was an inspired prophet. Upon his return from Karbela, the young enthusiast drew about him his particular friends, and revealed to them his inward consciousness of a prophetic call, announcing himself as the "Bab," i. e., the door, or gate, meaning the channel of grace from the unseen Imam. He began preaching in the mosques against the prevailing irreligion of the times, especially berating the Moslem clergy for their scandalous vices and unfitness to be spiritual guides to the people, emphasizing the need of morality of deeds, rather than one of words and formal rules. He advocated temperance, opposed the growing use of opium—while he, himself, neither smoked tobacco nor drank liquor or coffee. He discounted polygamy, forbade concubinage, asceticism and mendicancy, prohibited divorce and taught the equality of the sexes; encouraged the practice of hospitality, and demanded justice for all citizens alike. Though attacking none of the dogmas of Islam, the tendency of his opinions were undeniably heterodox. The new teachings, however, became popular at once. Numbers of his fellow citizens assented to the pretensions and creed of the new claimant to prophethood with alacrity and fervor. Missionaries were sent out to other towns to announce the tidings, and explain the new doctrines. Adherents sprang up everywhere they went—men of all ranks, educated and unlearned alike welcoming the good news, and in turn becoming their earnest heralds. This great popularity was due not merely to the attractive program of reform presented, but largely to the personal sanctity conceded to the Bab, a quality to which the Oriental mind is ever particularly susceptible, to the sweetness of his manners, to the eloquence of his voice and to the apparent depth of meaning in his utterances, all of which exercised a spell over his hearers even his enemies admitted and feared. In stature, he was tall and slender, eyes black, eye-brows heavy and long, beard patriarchal. His countenance was very pleasant and attractive. In conversation with high and low classes of people alike, he showed himself

a servant of all. He was poetical, a great orator and a deep thinker. He wrote many beautiful poems. His epistles to his disciples were philosophical. His words in sermons touched the hearts of men. Later on, Mirza Ali Mohammed, like a good Moslem, made a pilgrimage to Mecca. His return was signalized by the renewal of debates and dissensions between himself and his followers on the one side and the orthodox party on the other, which finally led to the arrest of the Bab by the governor of his native province and his detention at Shiraz for a time. Subsequently he was removed to Isphahan, where a friendly governor showed him much favor. Meanwhile, his apostles continued more active in their proselyting work than ever. Notable among these were two of the regular Mohammedan clergy of great learning and ability, who rank in the history of this movement as the foremost champions of the new doctrines—Mullah Hussein and Haji Mohammed Ali. With these was associated a woman, who obtained a celebrity throughout Persia almost unparalleled in the annals of that land. She is admitted by friend and enemy to have been a woman of marvelous beauty and rare intellectual gifts. As a scholar, she excelled in her knowledge of the Arabic language and of Islamic traditions and philosophy. She was a poetess, and her eloquence of speech was fascinating. Her name was Zerryn Taj, but she is commonly known as Kurratul-Ayn, or "the Consolation of the eyes," with reference to her surpassing loveliness of countenance. She never met the Bab during her lifetime, but learned of him as a spiritual guide and channel of the new revelation through Mullah Hussein. From her correspondence with the Bab, he became impressed with her rare qualities and attainments, and included her as one of the eighteen dignitaries of the first Babi Hierarchy. In the campaign that was pushed by the devotees of the Bab, the persuasive eloquence of this peerless young Persian woman is credited as second to that of no other.

By degrees the new sectarians became more and more bold, more and more sanguine of revolutionizing the ancient faith of the land. In all the principal cities of central and southern Persia, some in every class in society, publicly or privately, hailed the reform movement as a welcome change in the old order of things. The orthodox clergy became alarmed as they saw their religious supremacy in danger of dissolution, while the turmoils and insurrections which followed from the Babi preachers, opened the eyes of the government to serious danger to state as well as church. In the provinces of Khorasan and Mazandaran and in the city of Zanzan, the Babis assumed a fierce and defiant front, coming into violent collision with the local authorities. The king's ministers,

as the first step towards checking the rising tide of revolution, ordered the Bab to be removed from Isphahan to Tabriz and there secluded in some safe place. This was in the year 1847, only four years since the youthful Ali Mohammed first announced his prophetic mission. On arriving at Tabriz he was dispatched by order of the governer to the fortress of Maku, held by a semi-independent chieftain, situated at the base of Mount Ararat, three or four days to the northwest of Tabriz; but his confinement there was not so close as to prevent the access of his friends and an active correspondence with distant and industrious lieutenants. To interrupt this freedom of communication, he was removed to the fortress of Cherick near Salmas, two days from Oroomiah. The quiet of his retirement here, lasting two years and a half, was favorable to meditation and study and he busied himself in practices of devotion and in the development of his theological opinions and his code of civil and social regulations. Gradually he assumed higher and higher position and authority, until he announced himself to be the "Imam Mahdi," himself. During this interval the religious war kindled by the Bab's energetic followers in Mazandaran and Zanzan grew into a blaze, which taxed all the energies of the local government to extinguish. Meanwhile, Mohammed Shah died (September 5, 1848) and was succeeded by his son, Nasreddin, the late sovereign of Persia, who selected as his prime minister the very able statesman Mirza Taki Khan. Immediately upon coming into power, this minister addressed himself vigorously to quelling the Babi disturbances in different districts and towns. That in the town of Zanzan, where the Bab's friends were very numerous and resolute, was only put down after a prolonged siege, lasting from May to September, 1850. While the contest dragged on, the government determined on the death of the Bab, as absolutely necessary to the pacification of the kingdom. On his way from the castle of his imprisonment to Tabriz for trial and execution, he passed through Oroomiah. We are told that vast numbers flocked to see him, and even the governor did not conceal his sympathy with the prisoner of such engaging manners; the crowd shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Imam Mahdi," the great desire of Moslem nations. Traditions, about the town relate that when he went to the bath the people carried away the water in vessels, in which he had bathed as if it were holy. But at Tabriz, Persian officialdom and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem high priests and was condemned, as a heretic, to be shot, along with two of

his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn ratifying the sentence of death, while in the crowded streets through which he passed, throngs of zealous fanatics grossly insulted him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view and a company of soldiers was drawn up to shoot them.

At the first discharge the Bab's companion fell dead, but strange to say, the bullets only cut the cords which bound the Bab himself, leaving him fall to the ground, free, and he took to flight. It is thoroughly conceivable, indeed it is altogether probable, from a Persian point of view, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims, the whole town would have acclaimed his pretensions and sooner or later the country itself would have acknowledged his authority to overthrow the Kajar dynasty. As it was, in his bewilderment, he fled to a neighboring guard house where he was cut down and beaten to death by Musselman soldiery. This occurred July 15, 1850. The execution of the Bab in no wise discouraged the faith and zeal of his disciples; on the other hand, it exasperated them against the government and inflamed them to desperate efforts for its overturn. By the vigorous efforts of the military power the several insurrections in the country were brought to an end. But the spirit of vengeance for the death of their prophet was everywhere rife among the sect and soon came to a head in the conspiracy against the life of the Shah. He was attacked while riding out with his suite one day by three Babis. The attempt was a failure, the king escaping with only a slight wound, but the recoil of the blow on the Babis was terrible. One of the assailants was killed on the spot, the other two were tortured with fiendish cruelty to induce them to reveal their fellow conspirators, but without avail. Some thirty residents of the capitol were suspected of being Babis, were seized, and after a month's deliberation on the part of the Shah and his court, they were put to death in a variety of methods the most cruel and barbarous, large numbers of the nobility the ecclesiastics and other citizens of Teheran being forced to aid in their execution, in evidence of their loyalty to the Shah. Among the victims was the gifted woman Kurra'l-Ayn, who for some months had been under arrest and surveillance in the city. All the victims met their death with stoical, almost superhuman fortitude, refusing the pardon

offered them if they would but recant. Some even in the midst of their prolonged suffering sang or shouted songs of triumph. The French writer Renau speaks of this massacre, as a day "without a parallel" perhaps in the history of the world. It should be borne in mind that some of these unfortunates had never seen the man whom they called master, yet thus rapturously did they offer up their lives as a testimony of their faith in him. This ferocity of vengeance checked, though it did not by any means extirpate, Babism. While it put an end to the revolutionary tendencies of its more restless spirits, secret partisanship continued to keep alive the heresy.

After a time, however, there came a lull. The Babi leaders adopted a new policy—the policy of concealment and secret propagandism, avoiding all open conflicts with the government. It was under the direction of a new leader, Mirza Huseyn Ali, called Beha u'llah, a half brother of Subh-i-Ezel (the successor of the Bab) that this took place. Subh-i-Ezel, to save his life, disguised himself and fled, and for a long time remained hidden. When, at length, he ventured to reappear, it was across the frontier, in Turkish territory. As he was more of a scholar and a devotee than a man of affairs, the interests of the Babi church were plainly beginning to suffer. Too many new claimants of the headship, new incarnations of Godhead, were allowed to manifest themselves and distract the church. The Babis were allowed to take up a too irreconcilable attitude toward the Persian authorities.

Beha'u'llah, thirteen years older than his brother, and a man of more resolute spirit and executive ability, to whom much of the administrative work of the church had been already intrusted, became convinced that Subh-i-Ezel was not equal to the situation. A community of religious enthusiasts, revolutionaries, visionaries and speculative mystics (for of such material the Babi church was in a great measure composed) needed a firmer hand than his gentle and contemplative half-brother could supply.

For a while the practical and determined Beha'u'llah managed things in his brother's name. But at length he concluded that he might as well have the official position as be the unrevered power behind the throne. It was not a difficult thing to do. He had but to proclaim himself as the real Point of Revelation, the long expected One who was to appear, of whose great glory and full divinity in the time to come the Babi had at first prophesied. As all the Babis agreed, the sign of "Him whom God shall manifest," who was to perfect and complete the Babi religion, was the revelation of verses. This was a very easy miracle,

and so in the year 1866 or 1867, at Adrianople, whither the Babi exiles had been removed because of the strife and disorders they had created while at Baghdad, Beha'u'llah "revealed" sundry signs in eloquent Arabic and Persian wherein he summoned all the Babis to acknowledge him as their supreme and sole chief and spiritual guide. Beha'u'llah was to be revered as the final Point or Goal of Revelation, to whom all the verses and prophecies of the Bab pointed, and the Bab was no longer to be looked upon as a veritable manifestation of the Divine but as a mere precursor of the more perfect, the ophany of Beha'u'llah. Subh-i-Ezel, who had been the appointed successor and for so many years had been revered as their authoritative teacher and incarnation of heavenly wisdom and virtue, was to be branded as the "First Letter of Denial" of the New Dispensation.

This proclamation shook the Babi church to its center and the communities were rent asunder by the most bitter of schisms; the majority of the Babis, especially the younger, accepted Beha'u'llah as their master. The other leaders who had been personal friends of the Bab and had exposed their lives in his behalf, stood stanchly by his nominee, the gentle visionary Subh-i-Ezel. But, one by one, they dropped away, victims of the unscrupulous violence of their rivals. Two of the Letters of the Living, the original apostles, were assassinated, one at Tabeiz, the other at Kerbela. At Adrianople and Acca half a dozen more of the older leaders, who stood by Ezel, were stabbed or poisoned by the followers of Beha. From sixteen to twenty of the older leaders were thus removed, and it is charged in the *Hasht-Bisht* that Beha'u'llah even made an attempt (which miscarried only by accident) to poison his half-brother. It was not proved that he ordered the assassinations; but he was evidently gratified by their occurrence, and said not a word to prevent them.

At any rate, if the end justifies the means, the means were approved by the victory achieved. The assassinations were a success. The weak Subh-i-Ezel was deserted. The great majority joined Beha's party. The Turkish government, to put a stop to the wrangling and disorders, exiled Subh-i-Ezel to Famagustain Cyprus, where he still lives in obscurity. Beha was sent to Acca, where he peacefully passed away in 1892. His son Abbas Effendi succeeded him, who is now looked upon as a spiritual head by all the Babis. Before his death he had worked a momentous revolution in Babism. As soon as he was established in his authority, he began to exercise the privilege which all the Babis recognized as belonging to the final Point of Revelation, to abrogate, change, develop and supercede the earlier revelations. He discouraged the vis-

ionary speculations of his followers, made the religion more moral and less metaphysical, and abolished many useless and impractical regulations; especially he did everything he could to conciliate the temporal authorities, even the Shah of Persia, whom the older Babis were accustomed to revere as the Nero of their faith. Believing that the new faith could grow better by assimilating the elements already estranged from the orthodox Musselmen church, he strove steadily to diminish the ratio of Mohammedan thought in it and to seek a better understanding with the Christians, Jews, and Zoroastrians. In short, he tried to make Babism henceforth more of a universal system suitable to all mankind. The older Babi scriptures and epistles, with their magniloquent rhapsodies, foggymysticism and wild visions of the return of the Imam-Mahdi and the marvels of the new age, he allowed to fall into innocuous desuetude. The earlier history of the origin and rise of the Bab and his church was written over in an entirely new vein; the Bab was represented as a mere forerunner of Beha; Subh-i-Ezel was described as a coward and fugitive; his earlier friends, Hazrat-i-Kuddus and "Consolation of Eyes" were craftily depreciated, and Beha'u'llah and his Neo-Babi doctrines were profusely glorified, and every expression of detestation of the Shah which might interfere with the Beha's new policy of conciliating the government was eliminated. The effort to metamorphose thus radically the whole record of Babism fortunately failed through the fact that many of the early documents had previously passed into European hands; but the effort to establish pacific relations with the Persian government proved successful, and for thirty years the Babis have been free from public persecution, by a secret propaganda they have so diffused their doctrines that their numbers are now estimated about three millions.

We will now briefly consider the Babis literature. The writings of the Bab are extremely voluminous; one of his followers claimed that he wrote not less than a million verses. In general they are called the *Beyan*, or *Exposition*, although in a more special sense this term is applied only to such compositions as have the form of Arabic verse, a form considered pre-eminently inspired. Besides the Arabic verses, there are the commentaries on the Sura of Joseph, the Bismillah and the *Wa'l-ase*, and a larger commentary on the Koran; the Book of Recompense, the Book of Names, the Book of Figures, and a large number of prayers, supplications and miscellaneous writings. Subh-i-Ezel wrote "The Book of Light," and many other works. Mr. E. G. Brown, who has made a more thorough study of these books than any other European, says they contain "noble ideals," subtle metaphysical conceptions,

and splendid, though ill-defined aspirations. But they are so lost in trackless mazes of rhapsody and mysticism, so weighed down by trivial injunctions and impracticable ordinances that no casual reader can hope to find them."

The leading doctrine is that of Manifestations. Outside of God there is no other God. From Him all existences emanate; but they suffer diminution and imperfection in so doing. The world emanates from divinity by the action of seven attributes or letters; force, power, will, action, condescension, glory, and revelation. In the sympathetic stream that passes between the Infinite and the finite, God shows his living nature by his continued revelations with his creatures. All the great prophets and sages are the works of God; they come from him more really and return to him more directly than other men. As men cannot know the eternal essence of God but only the manifestation of the Divine Will, there occur from time to time incarnations of the primal will. Abraham, Moses, Jesus, Mohammed, were all such intermediaries between God and man. Each was successively more full of truth and grace than his predecessor, and revealed sufficient for the time. All these theophanies are identical in their essence, and differ only in circumstances, just as the sun which shines to-day is the same as the sun which shone yesterday. The periods when these great prophets or Imams flourish are the theophanic days, and the periods between are the periods of occultation. But even in this night, the last revealer still lives in concealment and communicates with his followers by certain gates. When the revealer is about to reincarnate himself again this great event is preceded by a number of prophetic gates or channels of communication.

After these new gates or seers appear, and schisms and certain other signs are observed, then the heaven of will, the proof of God, manifests himself. Coupled with this doctrine is a curious belief called that of "The Return." In the first Vahid or section of nineteen chapters in the Beyan it is asserted that Mohammed, the great prophet, Fatima, his daughter, the twelve Imams and the four gates (who followed the twelfth Imam), have returned to the life of the world with such as believed in them. In the second Vahid, it is taught that by the resurrection is meant the new manifestation; by the questioning of the tomb, the tidings of it brought by its messengers to those who slumber in ignorance; by the raising of the dead, the wakening of those who lie thus dead in ignorance, and so on; the ideas which prevail of a corporeal resurrection; a material heaven and hell, and the like, are mere figments of the imagination. Haji Mirza Yahya, the Babi historian, who had been a personal

friend and follower of the Bab, declares that this doctrine of the return means neither incarnation, absorption, nor transmigration. But he admits that "none knoweth it save those who have returned," and, if it is not substantially a doctrine of soul-transmigration it is difficult to say what it is. Not only in the Apostles of the Unity, but also in the bosoms of all the faithful, according to their respective careers and missions, does this communication of the divine and reincarnation of the great of the past occur. When one of them was found fulfilling a certain role which recalled that of some holy saint preceding him, it was said among the Babis, "That is the Imam-Riza, or Ali, or Jesus Christ, returned." Although the Babis constantly affirm their fidelity to the doctrine of divine unity, it is plain that we have here very potent germs of a luxuriant polytheism, and if the religion goes on we shall one day have personal cults, symbols and temples. Is it, after all, the long smothered spirit of ancient paganism that is reasserting itself so strangely against the too bare and hard monotheism of Islam which had been imposed upon it by force of arms?

A second peculiar doctrine of Babism is the sacred character of the number 19. As the word *almay*, "he who gives life," has 19 for its numerical equivalent, this, it was argued, is the divine number. As the world is only a divine emanation and rests on these same principles of life, this number 19 is found at the basis of all things rightly organized. Over the whole world this number should reign. Accordingly the Bab ordered his followers to reconstitute all divisions of time and space according to the sacred number. In the Babi year there were to be 19 months; and every month to have 19 days, every day 19 hours, and every hour 19 minutes. All measures of length and weight were also revolutionized by a division into 19. In the courts, the temples, and the ecclesiastical organizations, everything was to be regulated by the same numerical cycle. Naturally, therefore, the Apostles, or "Letters of the Living," as the Bab practically called them, were eighteen, who, with the Bab, constitute again the sacred number. It is worthy of notice that, although the Bab is the Point, the Divine Manifestation, yet it is not in him by himself that his virtue is held to be seated, but in that divine unity formed by this inspired college of 19. Hence when the Bab was put to death, the divine wisdom and authority which resided in him, constituting him the Point of Revelation, did not cease to be, but joined itself to the activity residing with the rest of the sacred college, and the signs of the Godhead appeared in the next in dignity among the sacred Letters. At the last judgment, the Point of Revelation is to preside.

All the pure, in recompense for their virtue, will have given to them the full revelation of truth; thus prepared, they will be united with God, to live eternally with Him, participating in all His perfections and happiness. The wicked will be annihilated. On the earth, when the Babi faith comes to its own, there will be established a faith at once monarchical, theocratic, and democratic. On the places where the Babi leaders died as martyrs, the holiest sanctuaries will be built. In the temples, there will be employed the most precious materials and richest stuffs and every kind of costly decorations, with lofty thrones for the priests. The faithful will have talismans—star-shaped amulets, in which they can put entire confidence. In the Babi state, when it can be set up, the unbelievers who reject the Bab, will have no legal rights. All their property may rightly be taken from them, and five provinces, at the very heart of the Persian empire, are named in which they are not even to be allowed to reside. When a town or province of the unbelievers is conquered, one-fifth of the spoils belong to the head of the church, then the warriors are to take what they need and the rest is given to the poor, but the lives of the unbelievers are not to be taken simply because of unbelief.

The Babi may not engage in public prayer, except upon specially solemn occasion, and the ablutions and the doctrines of ceremonial impurity of which the Moslems make so much are entirely abrogated, since they give God neither pain nor pleasure. These two reforms would remove very great sources of national and religious friction, and be a genuine service (say those who know the East) to oriental society. To the government, a certain tax, or per cent, on every miskal of gold or silver is due. If one pays, he fulfills his duty. If he does not he should not be constrained, but the punishment should be left to God. The penalties and chastisements allowed by Babism are very mild. The death penalty is never mentioned. Torture and blows are formally prohibited. The legal penalties are of two kinds. The first is a fine nineteen times the injury, or some higher multiple of nineteen, according to the gravity of the case. The second kind of penalty consists in interdiction of conjugal indulgences for a number of days or months, according to the gravity of the transgression. For example, if a man strikes a child he is prohibited from approaching his wife for ninety days. Begging, so common in the East, and regarded as rather meritorious than involving any disgrace, is strictly forbidden. Everything belongs to God, and the rich hold their wealth only in trust for Him and must give liberally to the cause of religion and to those who have not enough.

The Bab encouraged commerce and recommended tranquillity of mind, affectionate relations and an extreme politeness. Discussion should be avoided. The books of the faith are to be diligently studied, but writings alien to the Babi doctrine should be avoided and even destroyed. Asceticism is reprovèd. The Babis should not fear that which gives pleasure. Rich clothes, silken goods, embroideries and jewels not only may, but ought to be procured by the faithful according to the measure of their resources. Especially at weddings should those who are able adorn themselves richly; but, if they are not able, they should not mourn, for their Lord, at the last judgment, will bestow on his faithful servants these rewards.

The Bab attached extreme importance to marriage and to the establishment and upholding of the family—that great desideratum in Asiatic civilizations. To continue the family line is a religious duty, and after eleven years of age marriage is recommended. A second wife is permitted but not recommended. Concubinage, a common vice of the East, is severely indicted. There were important measures in the interest of woman. But the Bab did not content himself with these. He also prohibited divorce and abrogated the use of the veil. The great plague of Persian and most Moslem societies is not so much the license they give to have more than one wife, but the freedom which the laws of divorce allow to the husband to change his wife at any moment and on the most frivolous pretext. The transitory nature of the usual marriage has done much more than polygamy or concubinage to deprave the relations of the sexes and render real marriage unions impossible. Most women from twenty-two to twenty-four years old, says Gobineau, have had two or three husbands. The Bab struck at these disorders by prohibiting divorce except in cases of extreme necessity, and then only after waiting a year, and by interdicting the covering of woman's face with the veil—a custom, Eastern observers say, which gives especial opportunity and encouragement to the most unprincipled intrigues. Those who became Babis were to associate together freely, though discreetly, without regard to sex. At the hospitable table which the well-to-do Babi was to spread women as well as men were to be admitted. Women might also go on pilgrimages, but they were to be encouraged rather to attend to their homes and children; if they go on pilgrimages they are to be very careful about over-fatigue or danger to their health. No child is to receive a blow before five years of age; after that time it must not receive more than five blows at a time and these must not be on the bare skin. Parents

should desire the young to laugh, play games and to do everything which will make them happy.

According to the Bab no divine revelation is final. His was the latest, but not the last manifestation of the deity in human form. There are numerous passages in his writings which intimate that he is but the forerunner of One to come. The expression frequently occurs, "He whom God shall manifest." His followers have never been agreed as to the exact meaning of this phrase. The prisoner at Acca came to interpret it as referring primarily to himself, and boldly claimed that he was the one predicted, setting aside the Bab's nomination of his brother to the headship. The larger portion of the Babis have come to acknowledge his claims, yielding to him divine homage. He assumed the name of Beha, i. e., Light. Often he is designated as "Beha 'Ullah," or "Light of God," and his followers are known as Behais as well as Babis. The younger brother is commonly known as Subhi-Ezel, i. e., "Light of Eternity," and his disciples are called Sub-i-Ezelis. Though the Beha proclaimed himself to be the divine being incarnate, he made no pretense of working miracles, but like the Arabian prophet and like the Bab, he offered as proof of his claims simply and alone the superlative excellence of his compositions. Up to the time of his recent death he resided in no small degree of comfort at Acca in a mansion encompassed by orange groves furnished him by the Turkish government, numerous Persian attendants surrounding the place carefully guarding all approach of strangers to their revered master, keeping up an air of impressive awe as was supposed to befit the abode of so exalted a personage. In his writings more is made of himself and his own teachings than of the Bab and his prescriptions. Among other products of his pen are noticeable several letters addressed to sovereigns of Europe and Asia and to the President of the United States, in which he appeals, as by divine authority, for the cessation of wars, for international comity and good feeling, for the prevalence of justice and righteousness, and for the recognition of his claims as the present representative of God on earth. Since his death it is not known what position is taken by his followers with respect to a successor, but up to the present time the Behais have been gaining converts widely throughout Persia. He taught that every age must have its own prophet inspired from God. He claimed that he was inspired and that he had frequent communications from God telling him how to direct the people. He openly claimed to be the Imam, and he taught that the priesthood and the religion were corrupt and that he was appointed to renew them. He did not oppose the Koran, but at the same

time said that every age needs a new Bible. He claimed to have received a Bible from God.

He taught the equality of both sexes and paid homage to woman. He showed that it was against the law of God to marry more than one woman or to keep concubines. Further, it is against the law of society and the happiness of women for man to have more than one wife. The law of divorce, which is common among Mohammedans, was not practiced by the new sect. The place of women among them is the same as among Christians. The prophet taught that the spirit of charity ought to be as a flame of fire in the hearts of his followers. He said we cannot please God if we see our brother in need and do not help him; if we pray He will not hear us, if we worship Him He will turn his face away from us. Believing this, the spirit of charity is very strong among them and they support the needy. The use of wine and all intoxicants is strictly forbidden. They are very kind to people of other faiths who are not Mohammedans, them, they hate. The Babis charge the Christians with Jewish blindness in not recognizing their prophet as the returning Christ, with a new gospel. But no true Christian can study the principles of Babism without a painful conviction of its entire unworthiness to be called a gospel in any sense. It is a system of crude, mystical ideas, barren of all spiritual value to humanity. Religion is made by it to consist chiefly in the worship of God as manifested in the assumed incarnations. Nothing, scarcely, is taught of the Divine Holiness, nor of sin, nor of repentance; nothing of Divine love, nor of a Savior, nor of holy living. The principles of morality inculcated are indeed somewhat higher than those current among the Moslems and emphasis is laid on sincerity, as all essential in religion, a quality conspicuously absent with the Shiahs, but in fact the followers of the Beha pay slight heed to these nobler teachings while they seize eagerly upon the freedom granted them from the exactions of Mohammedan law. They are addicted to drinking wine even to excess. As to the doctrine of the equality of men and women which the Bab enjoined, it is but partially maintained in practice, and the same may be said in respect to other of his teachings intended to elevate the position of woman. Indeed, what valuable fruit could we expect from a religious system which argues against creation and the resurrection, which has no adequate conception of the nature of sin, presents no higher motive to goodness than the extinction and final absorption of the human soul into the Divine Being, and holds up no fear of punishment nor serious loss to transgressors of the moral law. It is indeed amazing, that men are so ready to devote themselves to

death, at the hands of their enemies, for a system of religious beliefs so empty of all practical benefit. The enmity between them and the orthodox Mohammedans has been very severe. From the killing of Bab until the present time, they have been trying to kill the Shah. In their first attempt they failed, but May 1, 1896, while the Shah was worshiping in the most holy place in the mosque, he became the victim of a fanatic Babi who had disguised himself as a woman. This Babi, while under disguise, shot the king, who died two minutes afterwards. Some thought the government would again persecute them, but there were some hindrances which would not permit this. In the first place their religion is kept a secret; it is impossible to know who belongs to the new sect. Secondly, many of the high classes and royal officers belong to this sect, and for this reason it would be impossible to persecute them. Thirdly, their number to-day would reach 3,000,000, or about that, and to kill this enormous company would certainly damage the government.

Their antagonism against the government, and against orthodox Mohammedism, is caused entirely by the lack of freedom of religious worship. We cannot regard it other than wild fanaticism; and the worst of it is, that it is fanatism which has instigated some of its followers to the assassination of its adversaries, giving color to the prediction of many that, if the Babi should ever attain to a position of political power, they would prove the most intolerant and vengeful of all sects. Our sympathies can but go out to them, for the terrible sufferings which they have undergone in behalf of what they hold to be the truth, and above all their pitiful blindness and folly. The chief virtue to be laid to their credit is their mutual devotion and fraternal affection. This, and the religious liberty they practice, are the chief ties that bind them together as a sect, and in these, doubtless, lies the secret of their constant growth. They are very warm friends of the Christians, placing in them the greatest confidence; sometimes they will even lodge in the houses of Christians, and eat with them without questioning. This a strict Mohammedan would never do. They readily allow the Christian to preach to them and to discuss religion with them. Yet it is not an easy matter to convert them, for one must know their manner of life and religious doctrines to successfully meet their arguments. A few, however, have been truly converted. This filled the Mohammedans with hatred, both against the Christians and the converts. When the Christian shows the superiority of Christ, and of His doctrine, over that of their Prophet Bab, they are forced into silence. They are now securing many converts from Mohammedism, and it is believed that the time will



ABBAS EFFENDI.

The Babis assert that the Bab was merely a forerunner of Behaullah, who was God incarnate. Abbas Effendi, son of Behaullah, is recognized and claimed as the Son of God. The Babis also claim 50,000,000 followers, ten thousand of whom are in the United States.

come when religious toleration will be obtained by them. This will also give the Christians a good opportunity of preaching the gospel. It is a matter of some hopefulness to the Christian that these people listen to the gospel with the greatest readiness, and consequently by reading with them it seems possible to lead them to see the errors into which they have fallen. There is greater encouragement to missionary effort in the fact that these people are everywhere undermining or relaxing the orthodox Moslem belief, and so are opening the doors of conscience and faith among the Mohammedans to the saving truths of the gospel of the Crucified Son of God.

There are about ten thousand Babis in the United States. The Babis started in the United States since the Columbian Exposition (1893). Now they have 800 believers in Chicago, 1,200 in New York City, and the rest are scattered throughout the United States.

The following are a few extracts from the report of the Behaists:

The following is the report of the meeting of Behaists in New York, as stenographically taken by two stenographers, Mr. Harris and Miss Stout, at the Genealogical Hall, on Thursday evening, May 10th, 1900, this being the adjourned meeting of Tuesday, May 8th. The meeting was presided over by Howard MacNutt, and on the platform were Abdel Kerin Effendi and two interpreters, Mr. Haddad for the Arabic, and Mirza Raffie for the Persian.

The following proceedings were had:

Mr. Haddad—Abdel Kerin Effendi wants me to say to you that every one of us must praise and thank God for His grace and bounty in maintaining peace and perfect harmony among us, and that all of us have to turn our faces towards our Lord, Abbas Effendi, and that any one who violates this is just as if he had turned against God and violated the Covenant of God; and he also wants to announce to you that he has laid down some rules and laws for the government and protection of the truth in New York, and that these laws are to be kept with Mr. MacNutt, and are to be translated into Arabic and sent to our lord, Abbas Effendi, to be approved of, and then every one of us has to follow these laws as recorded by Abdel Kerim Effendi and approved by our Lord, Abbas Effendi.

Mr. MacNutt—I stand tonight in a very difficult position. I have just come down in the car from my home sitting beside our beloved friend, Abdel Kerim Effendi, unable to speak a word with him, and yet he is a treasury loaded with riches which are mine if I could reach them, if I had the key of language. In the course of conversation at my house, Abdel Kerin Effendi has conveyed to me his wishes, his commands, concerning the Truth and its administration in this city. I believe him to be, as you must believe him to be, the emissary, the messenger of Abbas Effendi, our Lord and Master; and when he speaks to me the authority of Abbas Effendi is conveyed. I shall endeavor to convey to you as well as I can, in language, by my force of mentality, what he has said. If there is a single point which you would question, and I urge you particularly to question if you do not understand, if you will signify that by simply raising your hand, I will submit the question through Mr. Haddad in Arabic, and through Mirza Raffie in Persian, that we may know what he says. I do not ask you to take what I say at all for fear that I may make a mistake.

And just here let me say, as it fits in this place, let me tell a story he told me. He said that in Bagdad when the Manifestation was there a believer came to him and said that he had a very troublesome neighbor, that this man was wicked and hated him and lost no opportunity for abusing him, and after the Manifestation had heard his story he said to this believer, "Go and kill him."

And the man went off and bought a knife and dagger and put it in the folds of his garment. That the Manifestation immediately after stating this to the believer had sent a messenger in another way to the troublesome neighbor and upon some pretext had gotten him away from the place, so that when the believer upon murder bent reached the spot the neighbor was absent. Then the Manifestation sent after the believer again, and he said to him, "Did you follow my instructions, did you kill the man?" He said, "No; I could not find him, but I am ready to kill him." The Manifestation said, "Did I tell you to kill him with a knife?" The believer answered "No." Then the Manifestation said, "I meant that you should kill him with love." This was a story told by Abdel Kerim Effendi last night to emphasize the point that we should love our enemies.

He said wisely that the greatest wisdom among ourselves was to consult freely with each other, and not to treasure things in secret, but to talk it out and have it out and be good about it. That when the House of Judges meets they should have a copy of the Kitab El-Akdas with them, and as it were, an oath and covenant of God, and that the blessing of God and His Spirit shall be invoked upon their actions.

(Report signed by)

W. HOOPER HARRIS,
LAVINIA C. SHORT.

A MESSAGE FROM ACCA.

Keep its contents ever before you, as a guide to the path of righteousness. This is not intended as a tract, and should be known only to those who have received and respect the message. Consider yourself the guardian of it.

INTRODUCTION TO THE MESSAGE.

My presence before you tonight is in the meek and humble capacity of the messenger and servant of the Master—Abdul-Beha, and as His messenger I am sent to you to deliver His words as pronounced from His very lips, and as written by His hand. The present conditions of the believers in America made Him very sad and He said that it caused Him more sorrow than all the persecutions and oppressions combined. But before I begin to read His words, it is necessary to define as to whom the message is sent and by whom it is sent, then we will better realize the importance of the words, to comprehend the truth as it is, and accordingly act and do in the future as will indicate your obedience.

This message is sent by the Master, Abbas Effendi, The Lord of the Kingdom, the Agent of God. It is sent by the one into whose hands the Kingdom has been delivered and the reins of government have been placed, and for this reason, he who disobeys His commands disobeys the commands of God. In His hands the management of the Kingdom has been entrusted, in accordance with the provisions in the Book of the Covenant, the last will and testament of the Manifestation. These words are sent to you by the Greatest Branch, Abbas Effendi, the one whom God has chosen and desired, the one who is branched from the Ancient of Days, by the Branch who is building the Holy House as referred to in the prophecies, and who has already begun the structure. It is sent by Abdul-Beha, the servant of God, who has clad Himself with the mantle of servitude and devotion for the Beloved of God, and who is the Eldest Son, who promised to come in the Kingdom with His Father. By the One who was to renew the Cup with His disciples in the Kingdom with His Father. By the One who taught the world to pray—"Thy Kingdom come on Earth as it is in Heaven." By the One who was and now is the living Example of the spiritual and the righteous. By the One whose blessed Tablets have been spread everywhere, numbering in the thousands, and no one who has been honored with one of these finds it difficult to distinguish the texts of these Holy Utterances from those of other human beings, for they are incomparable. By the One whose Supreme and Exalted position is acknowledged by every one, and even by His most bitter enemies. By the One to whom the Manifestation referred to in the Tablet to the Czar of Russia, saying: "The Father has come, and also the Son

in the Holy Valley, who cries out, 'Labeick, O God, Labeick.' " Meaning, I am ready, O God, I am ready. By the One whose Love is incomparable, whose character is unquestionable. By the One who sends to you His great Love, salutations and blessings.

The Message is sent to the American Believers, to the Beloved of God, to the honest, sincere and faithful servants of God. To you who are pioneers, and whose actions and life will linger in the memories of those who will come after you. To those upon whose character, uprightness and energy the success of the Cause depends. To those who are requested to lay a solid and valid foundation for the Kingdom of God on Earth; a foundation which will not be affected by storm or wind. To those who will be called upon to oppose, with the sword of wisdom and truth, the armies of error with whom you are surrounded, and not to oppose each other. To you whose duty it is to ignore everything for the sake of union and agreement. To you who are now laboring under trying circumstances—tested as to your firmness and faith—and who must pass through the fire of purification. To you who are not to allow any seditious rumors to prevent you from coming into the Kingdom. To the Beloved Children whose hearts have been kindled with the love of God. To those who are commanded to live as one soul dwelling in different bodies, to live as brethren of one family, and who are expected to make this vivifying truth the basis of their practical life. To those who are commanded to spare no means within their power to promote the cause of God and exalt His word. To those on whom rests the responsibility of creating and maintaining peace and harmony. To those whom God has chosen to become the vivifiers of the world; and this was written in a Tablet and decreed by the Supreme Pen.

Therefore, do not let the waves of oblivion roll over this message, which is most important, and is for our own edification and for our own good.

ANTON HADDAD.

Dear Believers—

It was a great thing for me to have that blessed opportunity to go to Syria and see the blessed face of our Lord.

Of course my visit to Syria was on private business, but at the same time I was graciously granted the permission to go and pay a visit to the headquarters, which visit, I hope, will tend to bring everything into perfect peace and tranquility, especially under such circumstances which are known to you, and it is hoped also, that now is the time to unite with each other, and live in perfect agreement in order to boldly defend our position, and stand firmly before anything that may come against us.

You know that some time ago, the American believers were not allowed to go to Acca, owing to the disturbances raised up by the contraditors who violated the commandments of the Manifestation, [the brothers of our Lord, and their followers].

On my arrival there, I found that this prevention applied also to all the believers wherever they are, in order to refute the statement of these contraditors and to show the Turkish Government plainly and clearly that the intentions of our Lord and His followers are only religious and have not the least connection with politics, as stated by the enemies, but on the contrary, are for peace and tranquility. Some of the believers who came from Persia, after a long journey of about sixty days by land and sea, suffering a great deal of trouble and hardship, were not allowed to remain there more than two days and some of them were telegraphed, while on their way, to go back home, fearing the Government might do them harm through the intrigues of those bitter enemies.

These circumstances made me share with them the difficulty in going to Acca, and spending there a certain time. But on my arrival at Beyreut, through the grace of Our Lord, I found a telegram, sent to one of the believers known as Moh'Eff. Martaba Bagdadi, telling him, "Let Haddad come without waiting for permission." This made me thank God for His mercy to this unworthy servant, and I proceeded to Acca at once, in compliance with the command.

I need not give you now any description of the headquarters of Our Lord, His dignity and wisdom, and how He receives guests, etc. You have been

acquainted with all this for some time, but I wish only to relate to you the very words pronounced from the blessed mouth of Our Lord regarding the present condition of the believers in America. He said: "The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to treat such trees very mildly and take much care of them until they become very strong, solid and firm."

Consequently the guides and teachers who are in charge of this field must first deny themselves and practice chastity, purity and love all sincerely, cut their hearts from the world and not care for the comforts of their bodies or for any other worldly thing. And they must also abolish from their minds the word "Ego" or "I," and be servants unto all, faithful and honest shepherds, watching very strictly day and night, putting all their efforts to the care of their sheep and secure them inside the fold. If any of the sheep go astray, they must do their best and not rest until they find it. They have to serve the worshipers of God, for He (praise to Him) is not in need of our service, our submissiveness or prayers, our kindness or assistance, etc., but those who are in need of such things are the worshipers of God, and by this they will please God the Almighty. Jesus said, And whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, it is as though he had given it to me, Verily, I say unto you, he shall in no wise lose his reward.

"Every one of us, and especially the guides or the deliverers of the truth must know that what He does or acts, He does only to Himself and none will profit but Himself, and in giving the truth none will enjoy but himself."

"The singer who has a sweet, soft and gentle voice, will, when he sings, please himself far better than he pleases his audience, and therefore his pleasure and delight is confined to himself. It is so in the case of the artist, the photographer and the inventor. Each one of them has a special delight in himself—in the thing he does—more than others have in their works. The same is true with the deliverer of the Truth. There is nothing in these days more important than the delivery of the Truth. It is the best thing and the greatest, because the future happiness of man and his comfort, the highness of his position and exaltation, depends on his delivering the Truth to the worshipers of God."

"The guide will not be confirmed by God unless he is a sincere and faithful servant to God. It might be that sometimes it happens that the guide will be successful, but it is only for a short time, but at last he will fall down if he is not thoroughly sincere, even if he is the greatest philosopher and the most learned man. It happens sometimes that the simple surpass and excel the intelligent and bright."

He said also: "Besides my real knowledge, I have realized by experience that the sincere servants of God have in many cases excelled the learned, and although ignorant and simple, they were confirmed by God owing to their sincerity, and to such an extent that it made the others astonished and perplexed. There was a certain riddler once in Persia of low breed, simple and ignorant of anything, but owing to his pure sincerity of God he was confirmed by God and became one of the greatest; so that he was envied by even the most learned men in Persia, through the wonderful knowledge given to him by God. Take as an example: the disciples of Christ were fishermen of the lowest and meanest, simple, ignorant and despised by every one of their time, but owing to their sincerity they became the greatest and are even now worshiped by Kings and Emperors; their names are highly honored and respected by the great men of this age. As it was in the past, so it will be in the future."

We are requested by Our Lord "to live in peace, love, union and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness."

To illustrate this more fully, Our Lord, Abdel Beha, told the following story: "Once on a certain time when Christ and his disciples were traveling from one place to another, they came near a dead dog. One of the disciples said:

'How ugly this dog is,' another said, 'How offensive and putrid he is,' another, 'How bad,' and another, 'Fie on him, how abominable.' On this Christ was anxious to show to them something that was good in that dog, thus to teach them that first they should look for the good things without caring in the least for the bad, and in some manner, he made the dog's teeth appear, saying to his disciples, 'How white and beautiful are his teeth.' This made the disciples ashamed, realizing at the same time that they were mistaken and that what they said was wrong. This lesson teaches us how to behave toward each other and how to view and treat each other, i. e., to look for the good things in each other, caring not for the bad."

He said also: "Tell the believers, if they hear some day that something has happened to their Chief, Abdel Beha, whether killed or crucified, they must not fear or feel broken-hearted, sad, or afflicted, but on the contrary should strengthen and comfort each other, stand firm and continue working in the field of God, teaching and delivering the truth to all the people." "Tell El-Ahbab in America, that it is very necessary in these days that they should not notice the bad things of others, nor mind the small, trifling worldly things, but seek the spiritual, which tends to their strengthening and confirmation, for these days are the days of persecutions, dangers and perils, and accordingly they ought to unite with each other, for union is power, and let them take as their example in everything, Abdel-Beha, The Master."

You know very well that our Lord is suffering from several things besides what he suffered in the past, but yet he is very patient, and his special desire and pleasure is to die in the cause of God, although greatly persecuted by his enemies, he is powerful enough to have them dispersed, yet he is very loving, compassionate and merciful for the sake of the cause of God, and requests every one of the believers to follow his steps, and by this, they will have the desire of his heart fulfilled.

The Master also said: "Perhaps you have heard some things about Ibn-Abhar. He is a Persian teacher and one of the greatest in knowledge and spirituality and holds a very high position among the believers; still, when asked by any one about any other certain believer he generally says, 'I am not worthy to unloose the latchet of his shoes.' This teaches us humility and that we ought to speak very well of others, even to prefer them to ourselves, that we should not boast by saying, 'I am the man and nobody else.' The believers should be thankful to the guide or teacher, and faithful to him for what he has done for them, in giving them that treasured thing which could not be estimated or re-compensated."

"What use will it be to you if you are an extinguished lamp and the other lamps are bright and brilliant, or what harm will it do if you are bright and the others dark? What profit will you get if you are poor and the others rich, or what harm will it do you if you are rich and the others are in need of you? And so on in all cases. Under these circumstances, every one should at first reform himself and better his condition; when this is settled with him he will do a great deal of good to others and be competent to fulfill many very important duties, then his words will have a great effect on the hearts of others. I love every one of you and therefore I wish you to love each other sincerely."

He also said: "Tell the believers that I want the strong ones among them to strengthen the weak, just as Mary Magdalen did after the death of Christ. On that famous event the disciples of Christ became very weak and disappointed, and some of them were full of doubts, and were likely to disbelieve in him. At last they went to Mary and said to her, 'Do you not know He is dead?' She replied, 'Well it does not matter; was the soul killed or the body?' They answered, 'The body.' Then she said to them, 'Do not fear, He is still alive and will be with us always, and is ready at all times to help us. Go, be firm and strong, and do not let small things trouble you or fill you with doubts. Go and preach the word of God to every one with sincere faith and you will be confirmed by the Holy Spirit.' So they were encouraged by her and went on preaching and teaching, thus she was the cause of strengthening them and promoting the truth among all the people."

Abdel Beha wants you to follow the steps of that great woman, especially if you come under similar circumstances. He wants you to take no thought for any other thing but the cause of God, and to be as St. Paul when he said, 'I once had knowledge, wisdom and philosophy, but after I knew Christ I forgot everything, and now I do not know but Christ.' " If believers or guides fall into temptations, or commit any wrong, the others ought reform such infirmities with the spirit of sincere love for his edification, that you may with one mind and one mouth glorify God. Whosoever of you, if he had a certain beautiful tree in his garden for a long time, during which long time it was giving good fruits, would cut it down if, for one year he seeks fruit on this tree and find none; will he not be sad and have pity? Will he not wait another year and take much care of it, until he removes all cause which stood against that tree and injured it: this must be the case with the Believers, especially with the teachers and guides. Whosoever of you, if he had all his clothes saturated with water, would care in the least if some small drops of water were thrown on him by another? Of course he would not care, for such drops will not affect him at all. Thus we should not notice the small faults committed against us by others. To speak evil against believers, the guides or the teachers, will hurt but yourselves. Everyone is liable to mistakes and to fall into temptations; therefore we ought not to expect perfection in anybody. Jesus said, "There is none good but One, and He is God." "No one can claim the Behaist religion unless very sincere and honest 'and born of water and the Spirit,' as Jesus said. Therefore, he who comes to this religion with perfect and pure sincerity will prosper and succeed thoroughly; otherwise, success will be only for a short time and then will fail."

"Fear not any trouble, persecution or calamity which may befall you, for it is said that when the flag of the truth appears it will be cursed by the people of the east and west; just as it was in the past, so it will be now without the least difference."

"Seek ye first the Kingdom of God." One of the believers in Acca spoke to me (the master), that the only desire he was begging to attain was to get bread and water only without taking any thought for good clothes, and to devote himself for the service of his Lord; but owing to his sincerity, God the Almighty, has given him, without knowing how, instead of bread and water on his table, more than ten kinds of good food. I have received news from Persia that someone there has imitated the picture of the Manifestation and sold it to one of the believers there for a sum of about \$200, thus be careful not to be deceived by any one, for the real picture is not in the possession of any one but Abdel Beha."

[These are the words of Our Lord translated to you, word by word. May God the Almighty help us keep them and take them as a lamp for our feet. Amen.]

(Signed) ANTON HADDAD.

January 9, 1900.

THE WORDS OF OUR LORD RELATING TO DISAGREEMENT AMONG THE BELIEVERS.

"Disagreement among the believers is likened unto the clouds which prevent the rays of the sun from reaching into the space covered by the clouds. Although it may be for a short time only, the power of the rays will undoubtedly demolish the clouds, yet the clouds will stop the rays for a while and consequently deprive the creatures of God from that privilege of enjoying the beauty of the sun during the existence of the clouds."

"Accordingly, disagreement among the believers has the same effect and result. It prevents the confirmation of God for a while. No confirmation to any one as long as disagreement is in existence."

"But know that the cause of God can never be demolished or destroyed and no one whatever is able to prevent or even stop its appearance and spreading. It may become latent or delayed for one, two or three years, but at last it will appear in spite of all the hindrances, difficulties, and impediments that come in its way."

"Every one of you is aware that the tree has a special time for its leaves to come out, another for its flowers, and another for its fruits; but it may happen some year that icy weather and intenseness of cold may prevail for a while and thus stop the tree from coming out in time. Do you think that if all the world should unite, can they stop the coming of Spring? O no, it must come by force, although the circumstances are not suitable, still the trees bring out leaves, flowers, and fruits. This is the case of the cause of God and is after the same method. If delayed for a while nothing can prevent its appearance and promotion, for God is able to raise up some other people who will give their fruits in time: but the great calamity will be on the souls who were in existence during that time of disagreement, because these souls will be deprived of all the benefits that were offered to them. Thus they will be losing and the souls coming after them gaining. Disagreement is likened unto the destroyer of homes. It is an old saying that 1,000 builders are not equal to one destroyer—how much more if there are 1,000 destroyers after one builder? Do your best and use every effort to unite. Have accord and harmony among you, so that you may be able to defend yourselves and oppose all the collusions and attacks that may come against you."

You are a small army and very few in number in comparison with those around you. If dissension is existing among you and your opinions are different, everyone of you wishing to fight with a special sort of arms, i. e., some with swords, some with rifles, some with spears and some with guns, what will be the result? Defeat! and you will never see victory. But if you will unite together with one heart, one mind, one opinion, and one word, you will be able to fight all the armies of the world, and stand firmly before them. Truly, you have before you all the different armies of the world, and you have to fight them. You will overcome them if you unite and receive the confirmation of God. When in Persia we were very few in number, but owing to our unity and harmony, and our fighting with one kind of arms, we stood before our numerous enemies, fought and at last defeated them and gained the victory."

"There are before you so many temptations, trials, afflictions, calamities and difficulties because you have to be purified through fire and sifted through the sieve in order to separate the wheat from the tares. Verily I say unto you none will be saved but the believers, and from the believers only the sincere, and even those are in great danger, especially in such a time."

"Let no seditious rumors prevent you from coming into the Kingdom of God and receiving the Spirit of Confirmation. Take for an example Jesus Christ, when He was here on earth 1900 years ago, how He was despised by the people to an extent unimaginable. How the Jews and even the Romans refused to have Him buried in their cemeteries, and at last He was interred in a dung-hill which they call now Golgotha. How in the second century after Christ some of the so-called learned people sprang up and wrote many books in which they denied Christ and His appearance among the people—that there was no person such as Christ, and, in fact, there was no one by this name, that it was only the invention of Peter and Paul, and so many other things besides. But look at the result now, and see! Consider how powerful is the cause of God! Be firm in the faith and let no doubts come to your mind, for this century is the most important of all. He who pronounces one word of truth now, that word will continue to wave and vibrate without end and will never be annihilated; but not so the contrary. The same result follows those who commit good deeds and bad deeds. Think of the actions and deeds done in the time of the prophets and apostles, and consider—what were they? They were nothing but trifling things in comparison with those done after their times; but we know very well that these small things became known to everybody and will be forever and ever; while the great things done after the times of the apostles were known for a short time only and then were forgotten. What was done by some of the women and men mentioned in the Scriptures, in the time of the apostles? They did

nothing of great importance. Some of them received the apostles in their houses, others rendered them service, while others gave them protection and assistance. But after the time of the apostles many built churches, others spent all their money in a charitable way, but nothing is now known about them. What a great difference there is between their works."

"Look at the time of Christ! What of the two thieves crucified with him? Each pronounced but one word, and these two words became known for many generations up to the present time, and will still linger in the memories of those who will come after us, although a great many people did greater things after the time of Christ, they were not to be compared with the words of the thieves. Why is this? Is it because what took place in the time of Christ and apostles was done in the time of their appearance, the time of distress and persecution. This is the case at present. He who does a very small thing now, that thing will be remembered forever by every one, but the things done after this time, however great they may be, will never have the same effect, but will be remembered by some and last only for a short time. To do now is of greater preference and importance than hereafter, owing to the paucity of the number of the believers and the circumstances they are surrounded with; for after this time the believers will number millions and millions and they will be the majority everywhere. You are the pioneers and have to work very hard."

"You have to be firm and solid. If success in the worldly things (which are nothing in comparison with spiritual) depends on firmness, how much more is the spiritual? He who stands firm will succeed, but the cowards who draw back will never see success. Disagreement is just like poison—whenever the poison enters the body it will kill it at once, notwithstanding its vitality and strength. So beware not to let this kind of poison enter your heart."

"The Kingdom of God is also likened unto the temple of man. We know very well that such temple is composed of many members which differ greatly in shape, form, action and office, and when these different members act in harmony with each other and have the real perfect affinity and attraction among them, they form together that temple which will be thoroughly ready to receive the Spirit—although so various and different. We cannot say that one member is preferred to another, or is of greater importance in the formation of the temple. No, we cannot say that, for each member has its own office and by the action of all in harmony and unison, a perfect result is produced. So is the case with the Kingdom of God, which Kingdom is composed of different members, and if these members, although differing in quality, form, shapes and characters, act in harmony with each other and in perfect agreement, they will form the Kingdom of God and will be ready to receive the confirmation of His Spirit. But if disagreement falls among them and each one wants to make himself greater than the other, thinking of his high office and importance, the Kingdom of God will not be formed of such members and they will never be ready or worthy to receive the confirmation of His Spirit."

"The Kingdom of God is also likened unto a garden of trees. We all know that a garden in order to be beautiful must contain a good number of trees, various in size and different in colors, flowers and fruits. Some of the trees are tall and some short, some bear good and sweet fruits, some sour and some bitter, but all these trees are necessary to form a garden. No tree can say to the other, 'I am the most important organ of the lot,' or 'I am more profitable than you.' Not so whatever. Because all the trees in that garden are watered by the same Hand, having the same sun and the same breeze passing on them. If any distinction is to be made among them, such distinction must belong to the owner of the garden and not to the trees themselves."

"So is the Kingdom of God. He is the owner and Lord of the Kingdom, and everything relating to the members of the Kingdom is in His hands and belongs to Him only, although the members are not equal in everything, but different in size, disposition, quality, character, conduct, color, and fruit. Yet, all of them are necessary to form the Kingdom, but they cannot make any distinction among themselves. High distinction belongs only to the Lord of the Kingdom. No one can prefer himself to others, because all are watered by the

same Hand, having the same sun, the same breeze of air passing over them; therefore, they should be as one, loving and respecting each other and considering themselves as brothers and sisters and even more, for in spirituality, kinship is not to be considered whatever. Jesus Christ said, "He who hears my word is my brother, sister and mother."

"Agreement, union, affinity and attraction have a great effect on the universe. Take our globe, for instance. It became so large through the great and perfect union, cohesion, affinity and attraction among the different ingredients and particles of which it is composed, but the small things which we see could not be any larger, owing to the lack of affinity between their and other substance. Thus affinity has a great effect in the enlargement of anything. So also among the believers. It should be the most important factor and the basis of their growth, otherwise they will go asunder if they ever meet with collision or difficulty."

"Tell my beloved that great persecutions and troubles are awaiting them. They have not seen anything yet. They will be attacked by all the people around them, ridiculed and despised for His sake. A great many books will be written against them and the papers will attack them very severely." He said also that "a woman of great ability will write an article against the believers full of lies and false things, but they ought not to let these things trouble or give them the least doubt or fear. They will gain the victory and receive His confirmation and strength if they only listen to His words and unite together as one soul and spirit."

[These are the translated words of Our Lord spoken to me in response to the information I gave Him regarding the difficulties among the American believers. These notes were afterward corrected by His own hand, and may God help you to accept and practice them.]

(Signed) ANTON HADDAD.

TO THE AMERICANS—A DECLARATION—HE IS GOD.

O ye, the beloved of God and the children of God, the new heaven is already come, the new earth is already established, and the new Holy Jerusalem is already descended from heaven, from the presence of the Almighty, in the form of a glorious virgin, excellent in her beauty, an unequaled gem among the other virgins, secluded in the tent, ready to receive. The angels of the Highest of the Kingdom have called in the ears of the inhabitants of the earth and heaven with a loud and melodious voice, saying: "This is the city of God and His residence with the holy and sanctified souls of His servants. He shall live with them, for they are His people and He is their God." He has wiped their tears, lighted their candles, given peace to their hearts and widened their breasts; therefore, the roots of death were rooted out, sorrow, wailing and crying have ceased, and the lesser King of Majesty (Abbas) occupies the Throne of the Kingdom, and renews the performance of untold actions. This is the absolute truth, and of a higher certainty than what was said in the Revelation by St. John: "He is the Alpha and the Omega." This is He who quenches the thirst from the spring of life. This is He who heals the sick with the antidote of safety and confirms with a flood of grace from this Kingdom. He is of the greatest heirs to the apostles and saints, the Lord is His God and He is His dearest Son. (Abdul-Beha.)

Good tidings to you, O beloved of God, His people, His children and His party! Raise your voices in praising and glorifying the glorious Lord, for the lights have shone, the traces appeared, the seas moved, and gave out every precious gem.

SELECTED PRECEPTS OF EL-HAK.

(The Manifestation.)

This manuscript contains fifteen clauses called "Good Tidings," each of which indicates some reform, or law conducive to the general well being of man-

kind. As indicating the ideals held up by El-Hak for the guidance of His followers, it is interesting and important. The inscription at the top is as follows: "The Divine ordinances and commands, formerly revealed in sundry epistles, have, agreeably to the Supreme and Most Holy Command, been collected, that all may become cognizant of the grace, mercy and favor of God in this Most Mighty Manifestation and this Great Announcement, and may engage in praise and thanksgiving to the Desired Object of all the inhabitants of the world. Verily, He helpeth His servants unto that which He willeth, for He is the Wise Ordainer."

In substance the reforms enacted in the fifteen clauses are as follows:

1. Abolition of religious warfare.
2. Permission of all sects and peoples to unite in friendly intercourse.
3. Permission to study foreign languages, coupled with a recommendation that one language and writing (either of those already existing or especially devised for the purpose) should be selected by general consent as a medium of international communication.
4. All El-Hak's followers are bound loyally to serve and support any king who extends his protection to their faith.
5. The followers of El-Hak, in whatever land they dwell, must cheerfully and ungrudgingly submit to the laws and conform to the customs of that country.
6. Promise of the "Most Great Peace."
7. All are permitted, subject to the dictates of decency and good taste, to follow their own inclination as to dress and the wearing of the hair.
8. The good works and devotions of Christian priests (and ministers) are recognized and will be accepted, but they must henceforth abandon their seclusion and "engage in that which shall advantage them and whereby mankind shall be benefited." (See text 12.) They are also permitted to marry.
9. Confession of sins to one's fellowmen and seeking absolution from them is not permitted. To God only should confession be made, and from Him only should pardon be sought. A form of prayer suitable for such confession is given.
10. The Bab's command to destroy certain classes of books (e. g., books of logic, philosophy and other sciences, conducing, in his opinion, only to self-conceit and disputation) and to "renew" all books after a certain period is abrogated.
11. The study of sciences and arts is commended and encouraged, but they should be such as conduce to the welfare of mankind.
12. All men must learn and practice some craft, trade or profession. The diligent and conscientious practice of some craft, trade or profession is in itself an act of worship. Mendicity and idleness are hateful to God.
13. The settlement of differences, the apportionment of alms and the ordering of the affairs of the commonwealth generally are intrusted to the "House of Justice."
14. Visitation of the tombs of martyrs and pilgrimages to the shrines of saints are no longer to be regarded as obligatory. Nevertheless it is a pious work for rich men to leave money to the "House of Justice" to enable their poorer brethren to perform these pilgrimages.
15. Though a republic conduces most to the general welfare, it is not desired that kings, who are the "Signs of God's Power," should cease to exist. If statesmen can combine these two things in this cycle their reward with God shall be great.

AMERICAN PILGRIMS.

Cairo, Egypt, April 4th, 1899.

As I have written an account of my first visit to the Holy Household, and sent to Mr. James, which undoubtedly you have read ere this, I thought perhaps you might be interested in hearing the description of my last visit there, though to me it was heart-breaking in the extreme.

On the afternoon of March 20 I said "Good-bye" to Dr. and Mrs. Kheiralla, Nabihah and Labiba in Haifa (for they were to leave the next day for Port Said)

and set out by myself for Acca, the gardener, Abdul Hasim, who happened to be in Haifa, being my sole companion in the carriage, and he made the drive over very pleasant by telling me, in simple Persian, some of the tablets and words of the Manifestation.

When we reached the city, our Lord and Seyyed Yahya were standing near the gate, but we passed them without speaking or noticing them apparently, for there were many of the Turkish soldiers standing about,—and went directly to the house, where I was most cordially welcomed by the "Greatest Leaf" and the daughters of our master.

It was nearly dark,—so we went to the apartment of the Holy Leaf, where we had tea and then sat talking, waiting for the "King" to come. At last a servant announced that He was coming, so the two youngest daughters and myself ran out in the court to meet Him. I reached Him first and knelt down before Him, kissing the hem of His robe. He thereupon took my hand, and, saying in Persian, "Daughter, welcome," helped me to my feet, and, keeping my hand, walked with me into the house, where I sat down beside Him while He drank some tea,—and asked me if I was "well, happy and content." To which I could only reply that to be in His presence was health, happiness and contentment itself. Then He said: "I am sending you back to America that you may work to gain a place beside me in the Eternal Kingdom."

Soon after this dinner was announced and our Master seated me beside Him,—then His wife, the "Greatest Holy Leaf," and His daughters made up the rest of the party, while His sons-in-law waited upon us. This meal was served according to the Arabic fashion,—on a very low table, around which we sat on the floor upon cushions. Once during the meal our Lord took a piece of bread, and putting on it some honey, handed it to me to eat, saying as He did so: "Let all of your words be as sweetly flavored with kindness to all people—as this bread is flavored by honey." When I swallowed this mouthful from His blessed hand I truly felt a great spiritual blessing,—my heart was fairly melted by the power of love, and the tears fell like rain over my cheeks. The "Greatest Leaf" took her hankerchief, and, wiping my eyes, said: "You are blessed—be happy." Indeed I was happy—my tears were tears of joy! After the meal was over I poured the water on His hands while He washed His face (a custom in the Orient after eating); then He handed me the towel and I did likewise,—He saying, after I had finished: "Now you must go and wash from the faces of the people the clouds of ignorance, and from their hearts the love of this world—that they may receive the Spirit of Truth and shine as lamps in the Kingdom!"

He then went out to see some of the officials and I spent the evening with the "Greatest Leaf" and the daughters. We were chanting tablets and I was trying hard to tell them in Persian something about the Believers in America, and succeeded quiet well for the little time I have studied the language, though sometimes we had a good laugh over my queer accent, especially on words containing the guttural sounds. They never tire of hearing about the work in America, and the four daughters are studying English very diligently so they can speak to the pilgrims as they come to Acca in the future. We retired about 11 o'clock, and I was very happy indeed.

Next morning very early the Babis in Acca began to assemble at the house of our Lord, the ladies going to the room of the "Holy Leaf" and the men remaining down stairs. The occasion of this gathering was on account of March 21st being New Year's Day, according to the Babis, so it was a feast day. Our Lord came into the room and gave to everybody some sweets from His hand, after which Rooha Khanum, one of his daughters, chanted a beautiful tablet. Then He arose, and, saying a few words of welcome, went to the room occupied by the men. There He gathered all of the children together and gave each of them a few coins, about ten or fifteen cents, which made them all delighted and very happy, of course, because He gave it to them. After drinking tea and visiting a little while, they all went away. Then we had lunch, and directly after prepared to make my last visit to the tomb of the Manifestation. I went in a closed carriage with Rooha Khanum, and upon our arrival we went into a small room where we remained hidden until all of the others had made the visit with

our Master and departed. Then He came and told us to come out, which we did,—the three of us then being in that sacred place alone! Immediately He led the way to the room where lies the precious casket which contained the most brilliant jewel that ever shone upon this earth,—Beha u' llah,—and there He lifted up his voice in supplication for me,—(worm of the dust that I am! Oh God, my heart burns like fire and my tears flow like rain when I think of it!)—asking that I should receive the confirmation of the Holy Spirit, and go forth to work in the cause of God, guiding souls to the Kingdom! What this day was to me no one can ever know! My work, my words, my deeds must tell in the future whether or not He prayed for me in vain! I can only say I wanted to fall at His feet then and there, and give my heart, my soul and my life for the dear and sacred mouth that had spoken in my behalf! I then prayed for our teacher who was the means of giving us the Truth in America, for I felt that if I should live a thousand years I could never ask God enough to repay him for what he has done for me and for those I love in my own dear native land. I can never do it; God only can pay my deep debt of gratitude by answering my supplications for his welfare! As we turned away, my eyes lingered lovingly upon the sacred place,—and in my heart I could only feebly thank God for His great mercy and many blessings which I can never deserve, though I give my life for His sake by shedding my blood in His cause,—which I pray may be my happy lot,—when His will in me is done!

It was dark when we reached the house of the Master in Acca, so we had dinner soon after. The Master was not present as He was obliged to go away on business directly after our return, to the house of one of the government officials. We had a pleasant evening in the apartment of the "Greatest Leaf," reading tablets, singing, visiting, etc.,—after which we retired.

Next morning, March 22d, Mr. Getsinger came and was welcomed by our Lord, who kissed him tenderly on both cheeks and bade him sit beside Him while he wrote many tablets, occasionally smiling and speaking a few words to him, asking after his health, if he were happy, etc.—though writing all the time. The great power of the Spirit is very apparent when He is thus occupied, and it is a blessing to be in His presence. All the day long He was very busy as many people came to Him, but in the evening He came into the room where His son-in-law, Mousin Effendi, Mr. Getsinger and myself were sitting (we bowing before Him as He entered) and sat down upon the sofa, telling my husband to sit by His side, while He motioned me to my accustomed place at His feet. Then, putting one arm around him and laying Mr. Getsinger's head on His shoulder, at the same time gently stroking my head with His other hand, He began talking to us, His son-in-law interpreting what He said. "My children," He began, "tomorrow you leave us, and while we would love to see you always, would always love to have you with us, it is better that you should go and work in the cause of God, for thereby He will open upon your faces the door of His gifts and shower upon you His blessings. Have no fears, God is with you, and with all those who are striving to advance His Truth throughout your country. You must say to all the Believers in America that I love them and pray for them, and in turn I desire that they love and pray for each other, ever seeking to be united together, living in harmony and concord, for where division is God is not. The law of His whole universe is unity, and discord must in no wise enter in among you. You must be kind to each other and act toward each other like true children of the Kingdom—thus you will all please me and please our Father Who art in heaven." Oh, if you could have seen the expression of love and tenderness on His face as He uttered these words—it seemed that His whole great, noble soul was pleading for the complete union in every respect of the Believers in America. Oh, I beg of all of you to love each other as He, our Lord, loves all of us. If you see faults in each other, overlook them quickly and forgive them—for His dear sake! He then sent His son-in-law for some bread and syrup, made from the juice of pomegranates, which he brought and placed before Him on a low table. Our Master took the bread and breaking it dipped it into the syrup and gave a piece to Mr. Getsinger, another to me, and took one Himself; then told us to eat it,—which we did,—it tasting most delicious, after which

He, smiling sweetly, said: "Now I send you out into the world to give to the hungry souls who are seeking to know their God—the "Bread of Life," which is the Word of God, and to show them how sweet is the "Water of Life," which is faith in God."

Then He talked about our journey, inquiring most carefully how long it would take, and telling us, when we reached Cairo, that we should see Mirza Abdul Fazl and Abdul Karim, who would tell us some things we wished to know. (Mirza Abdul Fazl is, we find, a most learned man. He knows the Bible by heart and is a great historian.) He then told us that He wished us to be in America in six weeks after we left Acca, so our stay in Cairo must be short. Arising and bidding us "good night," He went to sleep.

Thursday, March 23d, our last day at the Holy Household, was a beautiful day. Early in the morning Rooha Khanum called me and arising hastily I went with her to the room of the "Greatest Leaf," where the Master was sitting. He bade me welcome as I entered, and I knelt before Him, kissing His hand, and then sat down at His feet beside the "Holy Leaf," and we drank tea together. As I looked at Him and thought "I must leave Him today," the tears came to my eyes and my heart was very heavy, though I tried hard to conceal my feelings. He noticed it and said: "Do not cry—be happy. I will go with you in spirit—the separation of the body is nothing. I will go with you." I dried my eyes and went with Him to the room where He writes, and with Rooha Khanum sat down while He began His work for the day. He took up Mr. Chase's picture which was on the divan beside Him—also one of Mr. Clark and one of Mr. Struven (pupils of mine in Ithaca)—and, looking at them, kissed first one and then another, then turned and said: "You must tell them that I kissed their pictures and am glad to have them; that they are my sons and my heart longs to see them so that I may kiss them."

Soon after He called Mr. Getsinger into the room and gave him a bottle containing juice of pomegranate; also to each of us a small bottle of oil of roses. Shortly before noon He went out and we watched Him as He walked through the court, for we wanted to see Him as much as possible. After a little time He returned and sat down to luncheon with us, one on each side of Him. We could scarcely swallow for we well knew it was our last meal with Him, and the thought of parting was breaking our hearts! As we left the table, a servant said: "The carriage is ready"—so then began the "Good-byes" which were painful in the extreme, though everybody was trying to be brave, but it was impossible—we all cried—and when we went to our Lord I was faint and sick. He came quickly from the room and, taking me by the hand, led me down one flight of stairs, and I pressed His hand to my lips, while He turned away and silently kissed Mr. Getsinger—then left us hastily. When I reached the court below it seemed that the sun grew dark for I realized I would not see Him again, and the pain of it was awful!

We rode in silence back to Haifa and very soon went on board the steamer. From the deck we watched Acca fade out of sight, and then I knew that only my body was going away for I had left my heart there—at His feet.

Please give my love to all the Believers, and tell them to all be firm in the faith for this is the Glorious Truth and we will live forever and ever.

I am yours faithfully in the cause of God,

(Signed) LUA M. GETSINGER.

LETTER FROM MRS. GETSINGER TO THE ASSEMBLY IN CHICAGO.

To the Assembly in Chicago, Greetings:

We reached Haifa Thursday, December 8th, about 10:30 p. m., and were met by Dr. Kheiralla and two or three Babis; they all welcomed us heartily and conducted us to a coffee house where we were served with refreshments. An old man was there waiting for us and he, as I was afterwards informed, is the uncle of the Greatest Branch, and was sent by the latter to welcome us. Never have I seen a face more full of love and kindness. He saluted us and his countenance beamed with pleasure while he expressed himself as being so

thankful upon our safe arrival. After drinking some tea, we went from this place to our hotel, several of the Believers walking. The streets are very narrow and dark, so a man, the hotel-keeper, walked ahead of us with a lantern to light the way. Our friends remained conversing with us at the hotel until after midnight, excepting the old gentleman; he did not accompany us, as it was late and he desired to leave early the next morning for Acca to report our arrival to the Greatest Branch—our Master.

We slept but little that night, our minds being occupied with the thoughts that perhaps tomorrow we shall see Him, and kiss the hem of the blessed garment of our Lord. We arose early the next morning, our hearts eagerly expectant, but all day no word came.

In the evening we were invited to the house of Housyn Effendi (one of the Believers living in Acca), and upon our arrival he met us at the door, welcomed us, saying that he was the bearer of good news to us. He had received a letter from Abbas Effendi that day stating "He would be pleased to welcome us on the morrow, and that His heart longed to see the first American pilgrims." We went back to our hotel after spending a most delightful evening, our host and hostess taking great pains to make us happy, showing us every kindness and hospitality; often remarking that we must not consider ourselves guests, for their house was ours, and everything they had at our disposal.

As you may imagine, sleep was out of the question that night, my husband and I were talking all the time, and congratulating ourselves upon our great blessings and good fortune, and counting the hours which passed too slowly, until the dawn of the morrow should come! We arose early, dressing ourselves with great care, feeling the best we had was not half good enough to wear upon this our first visit to the Holy City, and shortly after 8 o'clock the carriage drove up and Dr. Kheiralla, his daughter, my husband and myself started for the place of all places, the New Jerusalem, the Holy Abode of the Most High and the Dwelling Place of our Gracious Lord.

It is about five miles from Haifa to Acca—the road close to the sea—indeed in the sea, for the horses were walking in the water, and at times the waves dashed nearly to the top of the wheels. After riding about a quarter of an hour we could see the city in the distance; it was a beautiful morning and as we looked we could but think of the description in the Bible, "a city all of gold beside a crystal sea." It was bathed in a flood of golden sunshine and the sea splashing up against its walls sparkled with splendor. We gradually approached nearer and nearer until at last we passed "the shed which serves as a coffee house outside the wall," and entered the city by its "solitary gate," and drove straight to the house of Abbas Effendi. We entered the garden, ascended one flight of stairs, and were shown into a hall, or reception room, where we removed our wraps, and we were welcomed by the uncle, who told us to pass into the next room. Dr. Kheiralla went ahead, and by the violent beating of my heart I knew we were soon to behold the blessed face of the Prince of the House of David, the King of the whole world. We reached the door and stopped—before us in the center of the room stood a man clad in a long raiment with a white turban upon His head, stretching one hand out toward us, while His face (which I cannot describe) was lighted by a rare sweet smile of joy and welcome! We stood thus for a moment unable to move—then my heart gave a great throb and, scarcely knowing what I was doing, I held out my arms, crying, "My Lord, my Lord!!" and rushed to Him, kneeling at His blessed feet, sobbing like a child! He put His dear hands upon our bowed heads and said, in a voice that seemed to our ears like a strain of sweet music, "Welcome, welcome, my dear children, you are welcome; arise and be of good cheer." Then He sat down upon a low divan and we sat on one side almost facing Him, Dr. Kheiralla and his daughter on the other side, and He began to talk to us. To my husband He said that "He should prosper in his scientific work, and God would bless him and enable him to do good in many directions. And as the vibrations of light emanating from the sun magnetize the earth, so should the Word of God magnetize the hearts and draw them from the West to mingle in love with the hearts in the East." He remained with us but a few moments

(as His time was so fully occupied) when He arose and again bidding us "welcome" went into another room where He writes and meets those who come to Him for help and counsel.

We were then taken into another room, where we met the Greatest Holy Leaf and many other ladies. They welcomed us very graciously, the Holy Leaf taking Dr. Kheiralla's daughter and myself in her arms and kissing us very tenderly on both cheeks; then they made tea for us and showed us great kindness! We remained conversing with them until noon, then she took us by the hand and led us to the table, seating one on each side of her and serving us most beautifully with many varieties of food, which were very good indeed. After dinner we were served with coffee, the fragrance and flavor of which was most delicious. Then a servant brought us some meats from the Greatest Branch, and such a generous supply that I am going to bring them home that you all may taste.

In the afternoon they read tablets aloud and told us many interesting things connected with the early history of the Babis; so swiftly did the time pass that we were quite astonished when dinner was announced; they served a special menu for us, as they eat much later than we do, but so anxious was I to see my Lord again that I begged He would at least come into the room with us; this request was more than granted, for He came and sat at the table, seating me on His right and my husband at His left. I felt too happy to eat and sat with my eyes riveted upon His glorious face. He turned toward me and, sweetly smiling, said: "The love of God burning in your heart is manifest upon your face and it gives us joy to look upon you." I then called his attention to St. Luke 14:15, "Blessed is he who shall eat bread in the Kingdom of God." He thereupon took up the loaf and broke it and gave each one of us a piece of the same. I have kept mine and am also going to bring it that you may see it. After the meal was over He left us and went out, as He had something to attend to, and did not return until 11 o'clock; then He came into the room where we were sitting (all of us rising as He entered and bowing low before Him) and sat down and began talking to us in a low, soft, musical voice. My husband asked permission to sit nearer to Him, which He granted, and sat him down at His right; I longed intensely to go nearer, but said nothing. After a moment He turned toward me, smiled, and waived His hand that I also might come. I sat down at His blessed feet, while He took my hand and, looking down upon me tenderly as a loving father, He sat and conversed with us nearly half an hour; then He arose, bade us good night, blessing us, and we all retired. I couldn't sleep! My heart was too full! I was too infinitely happy. I could only live over and over again the precious moments I had spent in His presence and long to see Him once more.

I fell into a sweet sleep just as morn was breaking, after which I awoke feeling greatly refreshed, and arose, dressing myself, impatient to be among my friends and the holy people, for I felt each moment with them to be a great blessing indeed, and every word from their lips to be a precious gem. Miss Kheiralla and I went to the apartment of the Greatest Leaf, who kissed us and inquired if we had rested well. Then a servant brought us some nice fruit and each a beautiful bouquet of flowers from the Greatest Branch, who had sent her to ask if we were well and comfortable.

During the day we were conducted to the special garden of the Manifestation, the one (according to Dr. Kheiralla) described in the prophecies thus: "The place of my throne is part on the water and part on the land, under a green tent that has neither ropes nor a center pole to sustain it." And it is literally so, for this garden is on a small island, a river on each side of it, and there are two places built, upon which the Manifestation used to sit, one in the east and one in the west of the garden, and these places are built in such a way that they are "part on the water and part on the land," then two large trees, one in each end of the garden, their branches meeting in the center, form the green tent most perfectly. In this most beautiful spot we sat down upon the seats before "His throne," and were served with tea by those who accompanied us thither, also the gardener brought us fruits and flowers from the "garden of

our Glorious God," and they were delicious, both to taste and see. In one part of this place is a small cottage where the Manifestation used sometimes to stay, and we were permitted to enter this also, to go into the room which He always occupied, kneel before the chair upon which He sat, and to kiss the place upon which the soles of His feet rested. The spiritual atmosphere of this place was overwhelming; our tears fell like rain over our faces, and some of the Believers with us cried aloud. Indeed, to enter this room is a great blessing. I have felt nearer to God since that day! On the chair was a wreath of flowers, and some beautiful cut roses placed there by the Greatest Branch, who commanded that they should be given to us (my husband, Dr. Kheiralla, his daughter and myself); also four large oranges, which were on the table opposite, as we left that most sacred place.

From here we were taken to the tomb of the Manifestation, and you must excuse me if I do not enter into detail about this, I cannot find words to express myself, suffice it to say, that the Greatest Branch let me walk in His footsteps and led me by the hand into this sacred place, where I knelt down and begged of God to cleanse my heart from all impurity and kindle within it the fire of His love. I also remembered there the Assembly in Chicago and begged God's blessing to be showered upon you. After this visit we walked in the garden and our Lord, with His own blessed hands, picked flowers and leaves, which He gave us to take to the faithful Believers in America.

That night He sat us all at the table, and dismissed the servants, saying He would serve us Himself, and He did so. He did not sit at the table with us, but waited upon us! At the conclusion of the meal He said: "I have served you tonight that you may learn the lesson of ever serving your fellow creatures with love and kindness." He bade us good-night and advised us all to rest early, so we went to bed and this night I had a long delicious sleep and rest.

The next morning He brought me a most beautiful bunch of white narcissus and allowed me to kiss His blessed hand as He gave them to me. He sat down and drank tea with us, then rose and bade us "adieu," as we were going back to Haifa that day and He had been called away. As we were quitting the city we saw Him standing by the gate, and He smiled at us as we passed. Then we returned "by the road in the sea" to Haifa, our hearts both happy and sorrowful, happy because we had seen Him and sorrowful because we were leaving Him.

Oh, dear people, make firm your faith and belief, for truly He is our Lord. It seems to me that no one could doubt should He smile upon them, and no one could turn from Him should He seek to confirm them! But this He will not do, as God had declared that each must seek to confirm himself and gave to each of us the power or will for that purpose. I feel these words are very weak and inadequate, but I assure you no one could describe this place and 'tis foolish to try—to know each must see for himself, therefore pray God earnestly that the blessing of coming here may soon be bestowed. There is no other place in the world worth seeing, and surely no other King worthy of homage.

And now I send you all my love and pray God to bless you all now and forever! May your hearts all be united, and your souls become as one soul living in separate bodies. Thus you will resemble our Lord, and draw nearer unto God, the loving Father of us all!

Your loving sister and co-worker in the cause,

LUA MOORE GETSINGER.

LETTER FROM MRS. KHEIRALLA TO THE ASSEMBLY IN CHICAGO.

Haifa, Syria, February, 1899.

To the Akbab in Chicago:

Dear Brothers and Sisters—Though you have already received news of our visit to the Holy City, both from my husband and from Mrs. Getsinger, yet I feel sure you are as thirsty as I am to hear and know everything you can learn about the great Point of Revelation who is now the clear Channel of the Light

and Truth of God upon this earth; and so you will be glad to have another description of our visit here from me.

As you will understand, the great difficulty of writing such an account lies in the fact that any statement at all about conditions here seems dull and bare and colorless besides the reality and also that though the outer expression and garment of this Radiance is beautiful, yet after all its great glory and perfection is spiritual, to be discerned by the soul that is spiritually awakened, and also according to the degree of the enlightenment of each individual soul, and as only to those who have sacrificed everything is the true greatness revealed and understood, therefore I can only tell you little; it is impossible for me to speak about the chiefest realities here, but only of those which are cognizant to the mere outer sense (so to speak) of the soul. But I feel that God will aid my endeavor to show you something of this greatness and supply to your souls that which is lacking in my words; and I am entirely sure that it will be with you as it is with us, that the more you know the more you will love. Do not be afraid of loving and trusting our Lord entirely and unreservedly, and of sacrificing yourselves and everything you possess with a great gladness for His love and the love of El-Beha, for the only thing worth living for is to do the will of our God and serve our Lord, who is the great Ideal, to whom we can give all our heart's love without fear of betrayal or disappointment, and after whose example we must all pattern, if we indeed desire to attain the likeness of the Sons of God.

There is just one thing I wish to say before I begin the account of our visit here—and it is this—that indeed we cannot thank God enough for sending us the knowledge of this, His Most Great Revelation, and that also we ought indeed to honor and respect with a great honor the one through whose instrumentality we have been brought from darkness to light, from misery and confusion to peace, and to a great and endless happiness in the Kingdom of El-Beha; personally, I feel I cannot thank my dear husband enough for bringing me this which is more than all our earthly, for of what use or benefit is all our life without this great knowledge.

In order to picture our footsteps here clearly before you, I will begin with our journey from Haifa, for it is there, as you know, that the traveler lands, because the steamboats do not stop at Acca.

The way from Haifa to Acca is, for the most part, on the sandy seashore, which is in the form of a half hoop—Haifa being at one end of this, with Mount Carmel rising up behind the town, and Acca at the other, and lying almost at the end of the promontory that ends the half circle of the bay. On a bright sunny day, such as it was when I paid my first visit to the Holy City, Acca stands out white and glistening as a dove's wing at the foot of some distant blue hills, and on the border of the "tideless sea" excellent in situation, the joy of the whole earth! How the heart of the pilgrim throbs with expectation, love and awe as he comes gradually nearer and nearer the long hoped for goal, and white and gray and brown house-sides stand out clearer and ever nearer, until at last he enters the city gate, drives through its narrow, crooked streets and archways, and at last, alighting in front of a large, strongly built stone house (formerly the Governor's residence), enters the courtyard with its little tiled garden, passes up a flight of steps that leads to the living part of the house which is on the first floor, finds himself in an open stone passage with many doors opening out on to it, and entering the first one opposite him, finds himself at last in the presence of our dear Lord Himself!

What does he see? A small room containing two broad divans, on both of which are writing materials, a large window with cushions on the floor beneath, a square Persian rug in the middle, and sitting on one of the divans with writing materials in hand, writing and answering any questions that may be put to Him by those around, is the blessed Center of Revelation. He is dressed in a large loose dark blue cloak an under robe of dull pink lined with fur, white linen showing at the neck, and on His head a white fez with many folds of fine white muslin wrapped around its base. But as for His face, who can describe it? for it is not His features with the long finely chiselled nose, the

soft gray-brown eyes, with their long and firm eyelashes, nor the black penciled gray hair, that alone draws and attracts the heart of the beholder, as with a drop of living fire; it is the living soul that looks out of those loving eyes, so full of sympathy and so full of spiritual power; it is the glorious personality behind the veil that draws towards Him, as with an unseen magnet, the hearts of all those who are seeking their God!

I must apologize for now being obliged to intrude myself in the coming pages, for that which I can chiefly relate are experiences and conversations in which I took part, and it is by narrating these that I can best mirror the great light here, however faintly, and my experience will also show each one what he too can expect, for our Lord's love is not confined to one or two.

Immediately I found myself in the blessed presences, I threw myself on my knees before Him and sobbed aloud from the stress of the various emotions that filled my soul. He gave me His dear hands to kiss (such fine, delicate hands they are!) and patted me tenderly on my cheeks and shoulders, saying in His gentle voice, "La la la marhabba," "You are welcome, be at ease—be happy," and congratulated me on having accomplished the journey, inquired if it had been an easy one, how I was feeling, and so on. Then He sent to call my husband, who was not expecting my arrival so soon. He came running in, and he and his two dear daughters welcomed me, and we all felt most thankful to meet at last at the Holy House. But all our personal feelings were submerged in the great fact of being in the presence of "Mowlana," as He is chiefly called by the Akbab—that being the Arabic word for "our Lord"—so I turned and knelt again in front of the divan on which He was sitting, and then He looked so lovingly and kindly upon me and said to my husband that the light of the children of the Kingdom shone in my face, and that I had a very good pure heart, and other kind things.

But soon I was taken to see the ladies of the Holy Household, and into the open stone passage again, which, after turning sharply at a right angle, opened into a much wider hall paved with mosaics. In the center of the wall that bounds the hall on the right side, hangs a large red curtain. This was lifted, and I found myself in a long room lighted by three windows facing the entrance, and which were shielded by wooden lattice-worked screens. Along the wall beneath the windows is a long divan, while on the two other sides of the room were cushions spread on the floor. The rest of the furniture consists chiefly of a beautiful brass charcoal brazier, and beside it on the floor is a big brass tray, holding a large kettle and receptacle for heating water with charcoal embers (a samovar).

Here I was introduced to the wife of our Master, who has a face beaming with motherly love and kindness, and also to His sister, the Most Holy Leaf, whose thin, worn saintly face smiles lovingly at all, and to His four daughters, blessed girls! and to many women and attendants of the Holy Household. They kissed me on either cheek, and folded me in their arms, and then the Most Holy Leaf, Behya-Khanum, sat down on the divan and motioned me to sit beside her. They began asking many questions in Arabic, which my husband's daughter kindly translated for me, asking about my journey, health, and so on, and gave me tea and biscuits, an invariable accompaniment in a Persian visit.

Before long I heard a little stir in the hall, the sound of approaching footsteps, then a murmur of "Mowlana, Mowlana," and the blessed figure appeared in the doorway and came towards me. Everyone sprang up hastily from cushions and divan and stood with folded hands. He asked me how I was feeling, hoped I was better and happy, told me that I was to feel that this was my home, and asked if I needed anything; to all of which I told my dear Lord that I was very happy, that I thanked God with all my heart for this greatest blessing bestowed upon me of being permitted to come to the Holy House, and that I was crying because my heart had longed and hungered for such a long time to be there, and that now at last I had attained! He smiled, patted me again, let me kiss His hands, and then went out, whereupon a sort of general sigh went round, and then all sat down again on cushions and divan. Then ensued more struggles to express our feelings and answer questions put in an

unknown tongue, until lunch was announced, of which Dr. and Mrs. Getsinger, my husband and daughters and I partook together.

After lunch and a rest, I was called to have an interview with our Lord in another room, and Mrs. Getsinger, who had been the first to see me arrive and welcome me, went with me. I asked Him some questions, and He told me that I must live and work for the Cause—that He wished me to be as He is—to be absolutely indifferent to praise or blame, whether I eat or do not eat, sleep or not, am in comfortable or uncomfortable surroundings, with friends or enemies; all these things must be as nothing to me, for I must cut my heart from myself and from the world, and must look to my God only, and follow the example of my Lord in all things (who is loving to all in look, word and action, even to those who wish to harm and oppose Him), and that then I would receive great spiritual gifts and blessings. Many other things He said, but of course I cannot attempt to write everything, or this account would never go off; and besides, some things were too purely personal. After the interview was over, and we had returned to the women's apartment, one came in, bringing both Mrs. Getsinger and myself a bunch of violets from our Lord; these treasured flowers are carefully pressed.

That evening we all had dinner with His Holiness, who seated me on His right hand, as I was the newest guest and Mrs. Getsinger on His left. Blessed indeed is he who eats bread in the Kingdom of God! He helped us all to the various courses of food as they were placed on the table, and most lovingly and carefully looked after our needs. He talked much of America, and said that if the Believers there will live in real love and harmony with one another, as one soul living in different bodies, that the greatest blessings are in store for that country, but that if they do not, the blessings will be deferred. His heart is very full of love to all the Believers there and He rejoices greatly, and all the Holy people with Him, when new applications arrive and new names are received into the Kingdom. He said also that England shall be blessed, and should receive light from America, and that when her people learned the Truth they would be very solid in it.

He emphasized the condition of mutual love as being of the utmost importance if we wish to gain anything spiritually and has spoken of its absolute necessity many times. In one conversation He said that as everything around us in the material world, of greatness, beauty and use, is the result of the combination of atoms united by the law of affinity or attraction, and that whenever that law ceases to operate at any point, dissolution and death ensues, so also precisely the same law holds in the spiritual world; unless each separate soul is united by love to the other souls, he or she is in a condition of death, out of harmony with and against the spiritual laws, and nothing they do will succeed. Without love we can attain nothing!

Another point stands out most clearly in all of our Lord's conversations and actions. It is this—that man is left absolutely free to do as he wills, the door is open to everyone to attain the greatest blessings and gifts—each can enter if he chooses. But as each has absolute independence in this, no one will force him to do or not to do. Our Master never even reproves or rebukes any one. He simply says: "If you do thus and so, such and such a result will follow; if you do not, it will not," and every one is left perfectly free to do as he himself chooses. Or, if He sees any one making mistakes in their thoughts or actions, He talks lovingly to them, and will tell them some story or parable bearing on their case, without saying anything directly to them, or showing that it refers to them; if they are in earnest, they will observe His words and take it to themselves, and correct their mistakes; if not, they must suffer from their consequences, for as man sows so shall the reaping be, and no effort or struggle of the heart, however secret, is unseen or unknown, but will surely bear fruit in God's time. So let us all labor to be accepted of our God, with hearts full of joyful confidence, knowing that He is the sure Rewarder.

We have had the honor of meeting with many of the holy people who have suffered for the Cause in a way we know little of in America, and the

stories of whose triumphant steadfastness and patience through the most fiery trials and sufferings, ought surely to make us ashamed of our feeble efforts and lukewarm faith, for it was the greatness of their faith and love that alone enabled them to endure. I have no room in this letter to give any detailed histories of these saints, but on our return to America we hope to bring with us many such, the reading of which will surely stir us up to greater efforts and enkindle our zeal. There are women here who have seen their children slowly starve to death before their eyes, and have nearly been killed themselves; men and women who were very rich, some of them in princely positions, and who have given up all their wealth and comforts for the sake of the Cause; others whose husbands have been put to death before them; men who have been shut up for years in damp underground cells with heavy chains around their necks, eating into their flesh, and all this and more they have endured with great gladness for the sake of the love of their God.

Acca itself and its immediate surroundings is a shrine full of the most sacred memories the heart of man can hallow. There is the great prison, in which the Blessed Perfection and the Holy Household were confined, and from which none of those who sent them there ever expected to see them emerge alive. There is the high prison wall from which the Cut Branch fell, and for the sake of whose accepted sacrifice the City Gate of Acca was first opened to the pilgrims who had traveled for months to get there, and endured all sorts of hardships from the hope of beholding the Face of their God. There is the Rizwan, the garden mentioned in prophecy, with the two rivers running on either side of it, and in which Manifestation used to sit; there is the hill, now clad in red and white, by its scarlet memories and small white lilies, on the top of which He loved to sit and gaze at the beautiful view spread out like a glorious panorama on every side; there is the Tomb of the Mother of our Lord and of the Cut Branch with its inscription, "O calm soul, return to thy God with joy and gladness," and lastly and chiefest the Behja itself, and the Tomb of the Blessed Perfection rising up close beside it—fullest of all Divine memories, and containing the Sacred Garment worn by the Lord of the Existence, when, for the sake of His eternal love of His creatures, He turned His footsteps from the invisible to the visible world, and veiled His eternal splendor in the body of the dust. The tomb itself is a building containing a central court in which is planted flowers and shrubs; around this there is a carpeted passage with a large carpeted space on the west facing the entrance; at one side of this is the room with the locked door, hanging in front of which is a beautiful curtain, and within is the Sacred Garment itself.

As you have heard, this most sacred room was not opened to pilgrims until my dear husband came from the "wide lands" of America, and then from the great love and mercy and favors showered upon him, the guarding door was thrown open and he was allowed to enter, and afterwards a few of our favored pilgrims have been allowed to enter also. There is no need to speak of the great favors that have been shown by our dear Lord to our beloved teacher, who has labored so zealously and untiringly to give the knowledge of their God to all those seeking Him. This fact speaks louder than words, so I will only say that time will reveal this, as all other things, and that he is the chief head in America, to whom we can look for spiritual direction and guidance, and that the greatest gifts and blessings are promised him.

I must really close this long account, which I send with the hope that the time is not very far distant before we shall all be able to meet once again, and then you will learn of many things that are not possible to write, owing to lack of time and strength.

In the meantime, may our faith and love be increased daily with a most great increase—may El-Beha look upon us in the greatness of His mercy and love, and accept our unworthy service, and put within our hearts such a fire of love to Him that all other desires and wishes may be entirely consumed, and may the fragrance of His Garment be speedily spread through all lands.

Inshallah!!

Believe me to be ever your affectionate friend and sister,
MARION KHEIRALLA.

LETTERS FROM MRS. HEARST.

Washington, Nov. 19th, 1899.

Mr. Isaiah H. Bradford, Hubbard, Minn.

My Dear Sir—Your letter of October 24th was duly received and I regret my inability to reply to it sooner, but I had left my California home when it arrived there, so it was forwarded to me here; however, I take pleasure in answering your questions, as it gives me great happiness to enlighten any Truth-seeker, regarding the "Holy City," and the Blessed Master, who dwells therein.

Although my stay in Acca was very short, as I was there only three days, yet I assure you those three days were the most memorable days of my life, still I feel incapable of describing them in the slightest degree.

From a material standpoint everything was very simple and plain, but the spiritual atmosphere which pervaded the place, and was manifested in the lives and actions among the Believers, was truly wonderful, and something I had never before experienced. One needs but to see them to know that they are a Holy people.

The Master I will not attempt to describe; I will only state that I believe with all my heart that He is the Master, and my greatest blessing in this world is that I have been privileged to be in His presence and look upon His sanctified face. His life is truly the Christ life and His whole being radiates purity and holiness!

Without a doubt Abbas Effendi is the Messiah of this day and generation, and we need not look for another.

Hoping you will find the joy that has come into my life, from accepting the Truth as revealed in these great days, I am very sincerely yours,

MRS. PHOEBE A. HEARST.

Washington, Dec. 5th, 1899.

O. M. Babcock, Chicago, Ills.

Dear Sir—Your letter at hand, and in reply will say, if a statement from me regarding my visit to Acca, also my privilege of being in the Master's presence, and my impressions of the Holy Household, will in the slightest degree confirm any one in the faith, then I am most happy to render it.

I was not a pupil of Doctor Kheiralla's. Mr. and Mrs. Getsinger taught me and I accepted the Truth before I left my California home to go to Europe. I never saw Doctor Kheiralla until we were on board the steamer.

My stay in Acca was very short; if I remember correctly I was there but three days, though Mr. and Mrs. Getsinger were there three months. Acca is not a ruined fortification, its streets are narrow and dark and the houses are very primitive and rudely constructed, but when we were admitted to the Master's presence we lost sight of our surroundings entirely.

It seems to me a real Truthseeker would know at a glance that He is the Master! Withal, I must say He is the Most Wonderful Being I have ever met or ever expect to meet in this world. Though He does not seek to impress one at all, strength, power, purity, love and holiness are radiated from His majestic, yet humble, personality, and the spiritual atmosphere which surrounds Him, and most powerfully affects all those who are blessed by being near Him, is indescribable. His ideas and sentiments are of the loftiest and most chaste character, while His great love and devotion for humanity surpasses anything I have ever before encountered. I believe in Him with all my heart and soul, and I hope all who call themselves Believers will concede to Him all the greatness, all the glory, and all the praise, for surely He is the Son of God—and "the Spirit of the Father abideth in Him."

Regarding the Household, I found them all quiet, holy people, living only for the purpose of serving in the Cause of God. They dress very plainly, but with a grace that gives a sort of grandeur to their most humble abode. The purity of their morals is evident from the calm, benign and guileless faces, which characterize them as a people. To become spiritually more and more like them, and like the Blessed Master, is my daily supplication unto God.

I am not going to be in the East this winter. Yours very sincerely,

P. A. HEARST.

Is it not amazing that in this country where the Gospel is proclaimed from thousands of pulpits, where the light is shining with unparalleled brightness, so many should be found who will give homage to a Christ, who is so evidently an imposter? But it is a common observation that persons, willfully blinding themselves toward the truth as it is in Christ, will embrace errors which even human reason recognizes as absurdities.

THE KURDS.

Kurdistan is a geographical name applied to the Kurdistan Mountains, and sometimes to the whole country inhabited by the Kurds. The area is estimated at 50,000 square miles, extending to Mt. Ararat, in Armenia, on the north, to the plains of the Tigris on the south, to the city of Harput, Sivan, on the west, and to the plains of Oroomiah and the city of Sakis on the east. Thus, this territory is partly subject to the Shah of Persia and partly to the Sultan of Turkey. The boundary line is a point of dispute, although in A. D. 1639 a treaty between the Shah Sefavi and one of the Sultans of Turkey established the frontier line, which since has served as a nominal line between the two empires. On the territory here described not only Kurds reside, but also Turks, Armenians, Chaldeans, Assyrians and Persians. The Kurds are descendants of the ancient Carduchi, with whom Xenophon and the 10,000 had so long a struggle. The region they occupy is as rugged as their character. They are by far the most turbulent of the subjects of the Shah, and were it not for the beautiful rugs they manufacture in their rude dwellings, one would be at a loss to imagine the reason for their existence. Their origin is wrapped in obscurity; they seem to have no relationship with any other race, and as with Cain, their hand is against everyone and everyone's hand against them. The etymologist who places little value on his life, might find a few months among the mountains of Kurdistan of some profit to science. They, themselves claim that they are descendants of Esau. They speak a mixed language, collected from Persian, Syrian and Arabic languages. Their language is called Kurmanji, and has never been reduced to writing, so they are without books or schools. If any writing is done, it is done in the Persian or Arabic characters. They number about 5,000,000; 700,000 are subjects of the Shah, and a few to the Sultan of Turkey, but practically all are lawless and beyond the control of either of these two governments. A Kurd is very decided and independent in spirit. He would rather live in a cave, under a projecting rock, and be unmolested, than to dwell in a palace and be

subject to higher authority. Some of the tribes have a small village in the mountains, to which they return in winter. Their houses are made of stone and clay, and are usually under projecting rocks or on the slope of a hill. The roof is so low that a man cannot stand erect.

The Kurds very seldom cultivate the soil, but keep herds of cattle and horses and flocks of sheep, and travel from place to place, wherever they may find good pasture for their flock. A Kurd goes before his sheep, having a staff in his hand, and on his shoulder hangs a bag in



TWO KURDISH MEN AND A BOY.

which he has provisions for the day. He gives names to his sheep, and when he calls a certain sheep it comes to him. He may be seen sitting, singing and playing his flute, his fond flock gathered around about him for an audience. But the principal occupation is robbery. Many may be seen asleep during the day, but they rise at sunset and start on their robbing expeditions. The Kurd has a spear in one hand, sword at his side, pistol and dagger in his belt, with many cartridges, and a gun in

the other hand. Dark eyes, and a turban covering much of his forehead, makes him a fearful looking fellow. When they start at dusk they are ready to rob and kill; by the next day at 9 o'clock, they return with their prey of flocks, herds and valuable goods, and then rest for a time.

During the greater part of summer they live in tents in the cool places on the mountain slopes and in the valleys. In winter they dwell in houses built under the ground most of them containing only one room, with one or two small holes on the top for light. This one apartment answers the purpose of bedroom, parlor, kitchen and stable. In daytime all the inmates are out, but towards sunset they come dropping in, one by one, at least a score of them, men, women and children. The hens, however, have already turned in in advance and are perched in a corner for the night; sheep, oxen and horses have been stalled, each in its well-known place. After night has fairly set in, coarse stale bread and sour milk are brought in for supper. Two spoons and one big dish is all the plate, and the spoons are passed to each in turn—all in the dark, as they have no lights. It is now bedtime, and one after the other finds his place under the same quilt, without either a pillow or bed, except perhaps, some hay spread on the floor. In a few minutes all are fast asleep, and soon the heavy breathing and snoring of men and cattle is mingled, and the effect is anything but pleasant to the ear.

The children are very pretty, and the features of the women, who never go veiled, distinguished by great regularity, large eyes, aquiline nose, robust figure, deep black hair, well harmonizing with a slightly brown or swarthy complexion. Unfortunately they are too often disfigured, like their Hindu sisters, by the gold ring passed through their nostrils. Both sexes are fond of finery, bright-colored, costly robes, high head dresses, enveloped by the men in gorgeous turbans. The Kurd completes his costume by an arsenal of small-arms—revolvers, knives and yatagans—attached to the girdle, rifle swung to a shoulder-belt, a long lance decorated with ribbons and carried in the hand. But this is mere parade, most of such encumbrances being dispensed with in actual combat.

Parents teach their children how to become successful thieves. A father will give his son of 6 or 7 years of age, a pistol, dagger and shield and then play robber with the child, showing him how to use these deadly instruments. A Kurd once told the writer of his timid son. The child was afraid to steal. The father wanted to make him a successful thief and so tried the following plan: The first night he sent the child to steal grapes from his own yard; the second night corn from his own

crib; the third night grapes from a stranger, next a chicken, then a sheep, then to enter a house, and so on until the youth became a most daring highway robber. Then the father was proud of his son and told him that he had become a man and could marry. The girls of these tribes will not marry a man until his reputation as a successful robber is established. They wish to be assured that they will not starve after marriage. The Kurds are divided into tribes, each tribe having a chief. These tribes are generally enemies with one another. The chief of a tribe will lead his men against another tribe and kill all the men and take all the flocks, herds and all other property as booty. But they do not harm the women or children. An old man is not honored by a tribe. They say he can't fight nor rob and is good for nothing but to feed sheep. The man most highly honored is the one who has killed the most men. When a man is killed in battle, or while robbing, he is honored at the funeral by the singing of many songs, by weeping and lamentations, but not many tears are shed when one dies a natural death. The Kurds are very quick-tempered. A slight offense will make them enemies and they will at once seek revenge. They are expert in a running fight; they love to revile an enemy, and are continually trying to invent new and more severe expressions of hatred. It is their nature to quarrel and fight. Brothers often become angered over a small matter and fight to the death. They think no more of killing a man than we do of killing a chicken. They are very licentious, especially those living in towns and cities. Husband and wife are not loyal to each other, and this is frequently the cause of murder. As a people they have no foresight, having no thought for the morrow.

The Kurdish religion is Islam and that of the Sunni sect. They are very religious, pray five times a day, always before leaving their homes so as to have success in their robbery. Before each prayer they perform the ablutions; when a man is praying no woman must touch him lest she might get the benefit of his prayer, as women have no soul, and if she touch him she would get his soul and he would lose it. If a woman should near to him during his prayer the man would stop, step out of the circle of prayer and then take up his gun and shoot the woman, then continue his prayer. Their women wear an exceedingly picturesque costume. They have dark complexions, with eyes and hair intensely black. Their beauty is not of a refined type but by a mass of paint is made sufficiently attractive for their easily-pleased husbands. Almost all of the work, in and out of doors, is done by them. Early in the morning when they are through with their home work they hasten to



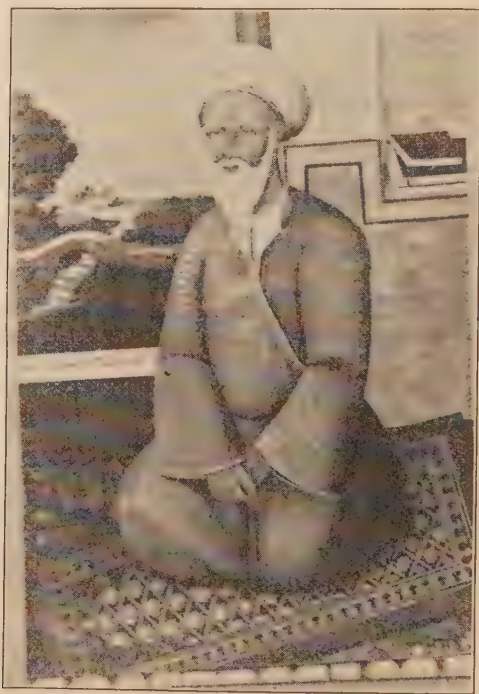
KURDISH SHEIKS.

field to attend to the flocks or gather fuel for use in winter. In the evening they come in with large burdens on their backs, which appear to be quite enough for two donkeys to carry. So industrious are they that they frequently spin on their way to and from work, singing all the while apparently as happy as if all the world were theirs. The difficulties and ailments of womanhood are nothing to them. A woman with child will go out among the rocks, climbing the mountain heights. Her time of labor is at hand, but she does not cease her usual toil. In the evening a woman may be seen coming down the mountain singing with a heavy burden of fuel on her back, and in her arms the child to which she has given birth during the day. Even this the men do not appreciate or reward, they will not hesitate, when it is raining, to drag the women from the tent to make room for a favorite steed.

Their chief priests are called Sheikhs and are honored as gods. They kneel before a chief priest and kiss his hands, clothes and shoes, and ask for his blessing. To penitent ones he promises that he will ask God to forgive their sins. He has absolute power over laymen. They believe his words are inspired truth and obey implicitly. I knew of one Sheikh who bathed every morning in a spring and the people would flock to this place to draw of the water to drink, in which he had washed his body. The father of the late Sheikh Obeidullah assisted the Sultan in the late Russian-Turkish war, commanded more than 100,000 Kurds to fight against Russia. He told them not to be afraid of the big cannons that would be seen when they met the Russians. He said, "I have, by the help of Allah, bound the mouth of these cannon and they cannot hurt you." It is said that he would arise every morning with black hands and claim they had been blackened by the gunpowder of these cannons, and that he had been in battle all night with the Russians and was not harmed at all. This would encourage more Kurds to go into battle, and believing this statement, they marched wildly and flew into the faces of these big guns and many thousands were slain. For awhile this Sheikh had an Armenian servant, who was attending to the horse which the Sheikh himself rode, and which was one of the most excellent horses. One morning while he was taking care of the horse, he kicked him, and drawing his dagger he thrust it right through the horse; soon he was brought to answer for this and every one was anxious to shed his blood. The servant said, "Allow me to speak a word before you take my life. How long will you be hard to believe, the horse being in front of the battle, was struck by the enemy, but bravely defended the Sheikh." This pleased the Sheikh immensely and he gave the servant many gifts

and robes, and said to the soldiers, "Look at this infidel, how he testified for me, therefore how much more should you believe me." The servant seeing his master treat the multitude so foolishly, succeeded in treating his master in the same manner.

These wild Kurds, who are a band of robbers, have no other organization, being simply a band of robbers. Out of their number the Sultan of Turkey created the so-called Hamidieh troops in 1891. This



THE SPIRITUAL HEAD OF ALL THE KURDS, SHEIK SADIK.

was an application of the same principle that prompts him at other times to throw open the prison doors and invite the convicts to rob and kill Christians. The Hamidieh troops will go and attack villages, dishonor women and abduct girls of tender age. I assure you that the butchery of Sassoum was but a drop in the ocean of Christian bloodshed, occurring silently, and few by few all over the empire year after year, month after month and day after day. Innocent women and children have been shot down, clubbed to death in their houses and fields, tortured in cells,

or left to exile under the scorching sun of Arabia. The piteous cry of starving children, the groans of old men who have lived to see what can never be embodied in words, the violation of maidenhood, nay, of tender childhood; the shrieks of mothers made childless by crimes, compared with which murder would be a blessing; the screams of women, scarcely human, working under the lash; and all the vain voices of blood and agony that die away in that desert without having found responsive echoes—all this cannot possibly fail to find an echo in heaven sooner or later!

THE YEZIDEES, OR DEVIL-WORSHIPERS.

Their chief object of faith and worship is the devil. The world, they believe, belongs to him. He is "the prince of the world," and as such, should be honored and worshiped. What Christ is to the Christians, Satan is to these people. They give alms to him and offer sacrifices in his name. They trust in him as the Christians trust in Christ, and believe that he is to be their future mediator, and savior of the world. The rooster is regarded by these people as a very sacred fowl, as he is supposed to exactly represent the form of his satanic majesty. In the temple, they keep a golden image of a rooster, which they worship. The priests are an uneducated class of people, not even able to read.

Their holy book is *El Jilweh*, i. e., "The Revelation," which was written by Sheikh Aadi in Arabic. The original is the only copy in existence, which is guarded at Sheikh Aadi's tomb with great care. They claim it is a mystery; that no one will be able to understand it until the devil is converted. Their priestly office consists in taking care of this golden image. It is, however not kept constantly in one place. Some society will offer a certain sum of money for the privilege of keeping it with them for a stated time. After a society has secured the image, it is wrapped in a silk napkin and placed in a very nice basket, overlaid with gold, and thus carried through the different villages, always accompanied by one priest, no other person being allowed to touch it. We will suppose that they arrive at some village. Immediately the image is set up on some high place, the people come together, bow their heads and worship, while the priest bestows blessings upon them. After this, a napkin is spread at the feet of the image, and upon this the people place their gifts. Much money is collected in this way. A peculiar superstition exists among them. The ground is regarded as most sacred, for it is believed to be the devil's face, and spitting on the ground is regarded

as so great a crime that the penalty is death. They are also very careful not to speak Satan's name.

They are struck with horror when they hear the archangel's name blasphemed by Moslem or Christian, and the sentence of death is said to be pronounced against those amongst them who take the name of "Satan." Those who hear it are bound to kill, first the blasphemer, then themselves. They scrupulously comply with the orders of their priests, and many make the pilgrimage to the shrine of Sheikh Aadi, on the route to Amadiyah, north of Mossul. Their pope, or Sheikh Khan, resides at Baadli; but the sanctuary is in the village of Lalest, where lived a prophet, the "Mohammed" of the Yezidi. Here are performed the great ceremonies, and here the holy effigy of the Melek-Taus is exposed to the veneration of the faithful.

They cannot even speak of Satan, nor hear his name mentioned. The people endeavor to trick them, for when these poor Yezidees come to sell their eggs, butter and goods, the purchasers contrive, first to get their articles in their possession and then begin uttering a thousand



THREE SYRIANS OF THE KURDISTAN MOUNTAINS.

foolish expressions against Satan, with a view to lower the price, upon which the Yezidees are content to leave their goods at a loss rather than to be the witnesses of such contemptuous language about the devil. They will not pour any hot water on the ground for fear of scalding the little devils.

The social customs of these people are peculiar to themselves. Men and women have more freedom of association in their great feasts, women are permitted to dance and sing with men. The laws allow every man to marry not more than six wives; the girl has no freedom to chose her husband. She is virtually sold by the parents like cattle or land. If any girl does not prefer to get married she can remain single at her father's home by paying him a sum of money which she must earn by hard labor. Women are treated almost like animals, without any rights or respect. Their idea of immortality is very degrading. They believe in the transmigration of souls. Altogether they represent a very dark picture.

Circumcision is a religious rite, but is not rigidly enforced. Once in every forty or fifty years a priests visits the people and circumcises all that are willing. The majority, however, are not circumcised. They consider all nations their enemies. The Kurdish people are their greatest enemies, and from these they steal and do not hesitate to kill them. They show no mercy, but are cruel and bloodthirsty.

Yet they are connected with the Musselman world by their very title of Yezidee, derived from the Yezid,* the detested Caliph, grandson of the prophet, and murderer of Husain. Lastly, the Kurds confound them with the Christian sects of the Lowlands, attributing to all alike every conceivable abomination.

Complete reservation of their religious precepts from strangers is one of the most binding obligations. To make secrecy more effective, the founder of the sect, Sheikh Aadi, decreed that only a single person at a time should be initiated into the mysteries, and designated as the person to whom the secret should be confined, the eldest heir of the tribe of Hasan el Bassri. Previous to his initiation, this person is to be instructed in written Arabic, knowledge of which is forbidden to all others of the race under penalty of death and loss of eternal salvation. The instruction takes place in a room from which all other persons are ex-

* Yezide, the son of Muarviah, the second Khalifah of the house of Umayyah (Omiyah), who reigned from A. D. 679 to A. D. 683 (A. H. 60-63). He is celebrated in Moslem history as the opponent of Al-Husain.

cluded. The text-book is the Koran, the only book obtainable in the country; but as this book contains many unflattering mentions of the devil, whose name no Yezdidee must hear or pronounce or read, a friendly Christian is employed to procure the copy to be used and carefully cover all places where the devil is named with wax. If now, by any accident the devil's name should be seen on the page during the studies, the book is shut at once, with an invocation, and thrown into the fire, and another one is procured. When the course of instruction is completed, the Koran is burned at once, because it is a wicked, blasphemous book, which should not be tolerated in the house of a Yezidee except under the sternest necessity.

By a most extraordinary accident the author obtained the sacred book of the Yezidees, whose place of concealment is known only to the single initiated, and was able to keep it long enough to copy it.

They belong to the Kurdish race and claim a population of three million souls. They are distributed in villages, residence in cities being forbidden, a few living in the provinces of Damascus, Aleppo and Diarbekir, a greater number in the province of Mosul and the Russian district of Erivan and northwestern part of Persia. They are all subject, body and soul, to a chief, who must be of the family of the Sheikh Aadi, and who resides at Baadri, in the district of Shechan. He receives a considerable tribute from his people and has in turn to keep up the temple and grave of Sheikh Aadi. The present chief is Myrza Bey, a son of Hussein Bey, who a few years ago died of drunkenness. He was the third of eight brothers, and had no right to the succession, but he formed a party and advanced claims. In the contest which followed, his elder brothers fell by his hand, and he thus made himself master of the situation. He then managed to make his peace with the Turkish government, and was recognized by it. The Myr, as the chief is called, has supreme control of all the possessions of the Yezidees. To deny a wish expressed by him is to incur very unpleasant results in this world, and also bring upon one's self the consequences of having offended the bodily descendant and representative on earth of the great prophet, Sheikh Aadi. All contests are settled at his tribunal, not by any fixed law, but according to his will and passing mood. Blood shedding is atoned for by pecuniary indemnity; adulterous women are executed by their husbands without further proceedings. The Turkish government is satisfied to receive its tribute, and lets the internal affairs of the peo-

ple alone. It deals with the Myr, to a certain extent, as a state within a state. The Yezidees will not serve in the Turkish army, because their religion forbids them to mingle with the hated Musselmans, but escape by paying a good round commutation fee yearly. The people are at the lowest stage of civilization, with no hope of rising so long as Sheikh Aadi's rules are in force. Under the influence of these convictions and of the prejudices of their neighbors against them, they have become a sinister, malicious, treacherous people. The rite of hospitality, so sacred among the Bedouins, is unknown to them. No one can feel safe among them. They attach no value to human life. To these ordinary dangers are added those arising from the embarrassing etiquette of conversational intercourse with them; for if any one inadvertently lets escape the word devil, Satan, or anything sounding like it, he commits a mortal offense; and to cut off his head is a god-pleasing act, and a sacred duty of the Yezidee, the fulfillment of which will insure him a place in paradise. Several letters are in like manner wholly banished from the language, chiefly those which contain the sound of a "shun;" also the Arabic word *nallet*, "Thou art damned," which was spoken by God to the fallen angel when He pitched him into hell. Therefore all words containing similar sounds are set aside, and other combinations not belonging to any language are used in their stead. The Yezidees in the level regions of Shedran are quiet farmers and stock raisers, paying their tribute to the Turkish government without remonstrance; but on the Jebel Sindia they are wild and indomitable, addicted to highway robbery, in constant antagonism with the government, and often compelling the officers to use force in the collection of the taxes.

The great national sanctuary of the Yezidees is "Sheikh Aadi," the supposed burial place of the founder and prophet of the religion. It was formerly a Chaldaic cloister, called Lalish, but was captured by adherents of Sheikh Aadi, about the middle of the tenth century. It is a beautiful valley, shaded with a rich vegetation, through which flows the sacred brook, Semsan, coming down underground from Jerusalem, and here leaping from terrace to terrace. Every Yezidee is baptized and has his winding-sheet dipped into its holy waters, in order that he may be more sure of entering the paradise which Sheikh Aadi has promised him. Here resides the great sheikh, who is next to the Myr, and whose blessing is good for the healing of diseases and for the assurance of a large posterity. The next place in the hierarchy is held by Mullah Haidar, a

descendant of the learned Hassan el Bassri, and keeper of the book with the seven seals.

In one of the apartments of the temple are preserved the six sacred brazen images. They are roughly cast figures, in the shape of plumply developed cocks, one of which weighs more than seven hundred pounds, while the others are smaller. They are a gift from the dying prophet. There were originally seven of them, but one has been unaccountably lost. The holy book was also concealed for a time in Sheikh Aadi. This book was probably written in fairly good Arabic, at about the end of the tenth century, by Hassan el Bassri, Sheikh Aadi's disciple. It has existed since then in only a single copy, and is divided into two parts, of which



A DEVIL WORSHIPER SHEIK.

the first contains the history of the creation, in occasional agreement with the Biblical narrative; and some account of the origin of the Yezidees and their subsequent fortunes, not always accurate, and containing many anachronisms. The second part—which is evidently to a considerable extent of later origin, for it shows various handwritings—explains the doctrines, precepts and rites. The occurrence of Chaldaic words indicates that some Christian or ex-Christian priest or monk had something to do with its construction. According to this curious book, darkness prevailed before God created the heavens and the earth. He became tired of hovering over the water, and made a parrot, with which he

amused himself for forty years. Then he became angry with the bird and trampled it to death. The mountains and valleys arose out of its plumage, and the sky from its breath. God then went up, made the dry sky, and hung it to a hair of his head. In the same way hell was made. God then created six other gods out of his own essence, in the same way that a fire divides itself into several flames. The six gods are the sun, the moon, morning and evening twilight, the morning star, the other stars, and the seven planets. Each of them made himself a mare, with which to travel over the sky. The gods talk with one another in Kurdish, the speech of paradise, the language of languages. The seven gods together created the angels. It came to pass that the angel created by the first god rose against his lord, and was cast into hell for it. He at once set up a great lamentation, with confessions of his faults, and wept continually for seven thousand years, filling seven great earthen jars with his tears, till at last the all-good and merciful god had pity on him, and took him again into paradise. This angel afterward so excelled the others in doing good that God loved him more than all of them. The other angels once in a quarrel taunted him with his single sin and punishment. God overhearing this became very angry and said: "Whoever of you offends this little one with another word shall be accursed; whom god hath pardoned the creature shall not make ashamed." He raised this angel to be first and master of all, called him Melek-Taus, and united him with his own person and existence, as two flames become one. The seven jars filled with the tears which he wept in hell are to be preserved till Sheikh Aadi shall return after having completed his mission on the earth, to be used in extinguishing the fires of hell. The seventh god created the various species of animals, gradually, one out of the other, and finally Adam and Eve. But their posterity could not maintain themselves. After ten thousand years the earth destroyed them all, and then remained desolate for ten thousand years longer. Only the genii survived. The same thing happened five times again, each god creating a human pair in his turn. Finally the first god, with Melek-Taus, created the last first pair, Eve a considerable time after Adam, and not till after he had been expelled from paradise. Adam lived in paradise, and was allowed to eat of all the fruits growing there except of wheat.

In the course of time Melek-Taus said to God: "You have created Adam to people the earth; but he still lives in paradise, while the earth is uninhabited." God said: "You are right; take counsel about it." Melek-Taus went to Adam and moved him to eat of the forbidden fruit,

upon which his expulsion from paradise followed as punishment. God then determined to give Adam, who was still alone, a companion, and made Eve from his ribs, who bore him seventy-two pairs of twins. The Yezidees are not, however, descended from this race, but from a son miraculously given by God to Adam, named Shehid-ibu-Giarr and a houri from paradise. Their posterity, the Yezidees, do not mingle with the children of Adam and Eve. Shehid's eldest son was Yezdani, from whom, through his Son, Noah, also called Melik Salim, the blessing passed to his grandson, Marge Meran, of the Yezidee race. The Musselmans are descended from Ham, who having detected his mother in an intrigue, mocked her to his father. The children of Eve and of Ham hate the children of Yezdani, because they are the chosen people of Melek-Taus, who induced their father to eat the forbidden fruit, thereby forfeiting paradise.

The children of Eve laughed at Noah while he was building the arch in anticipation of the flood. When the ark struck on Mount Sindiar, it sprung a leak. The snake swelled itself up and stopped the hole with its tail; but after the flood, the snakes increased so fast as to do much harm to men. Noah was so vexed at this that he seized one of them and threw it into the fire. From its ashes arose fleas.

The history is continued, with a mixture of historical incidents from the Old and New Testament accounts, the life and sufferings of Christ, stories of the Koran, and secular history. Christ, after suffering, but not actually dying, upon the cross, was taken by Melek-Taus into heaven, where, with him and God, he forms the trinity.

Yezid, who made war upon his father, the Caliph Moanzeh, although he lived in reality a Musselman, but unorthodox, is fabled in these books to have been a great champion of the religion of Sheikh Aadi, and to have possessed miraculous powers. He is said to have ordered all the books of Islam to be brought together and cast into the sea, and to have pronounced a curse of body and soul against everyone, except those to whom special license might be given, who shall thereafter read or write a letter of the Arabic language. Having overcome Hussine and Hassan, the sons of Ali, Yezid lived three hundred years at Damascus and then ascended to heaven. The Mohammedans obtaining possession of Damascus again, and beginning to oppress the faithful, Yezid was set down to earth to protect them. This time he took the name of Sheikh Aadi. He again performed many wonderful works and effected some marvelous conversions, receiving the adhesion, among others, of

the Caliph and of Hassan el Bassri, and drove the Christian monks from Lalish, where he established the seat of his religion. Jews, Christians and Mohammedans, says the book of Sheikh Aadi, "curse and blaspheme in the way that they are led by their books. They are blind and hardened, and do not know that God comes down from heaven every thousand years and punishes blasphemers. They habitually speak of Satan, meaning thereby our holy Melek-Taus, who is one with God. This wicked name was invented by infamous and accursed people to shame our august protector. It is no less sinful to let the words of similar meaning or sound pass over the lips, such as Kaiṭan (a sting), shat (the Tigris), shed (to bind), nal (horseshoe), and lal (a ruby). Whoever speaks one of these words is guilty of the most heinous blasphemy and deserves to die, and his soul shall be embodied in a mangy dog or beast of burden. Therefore, God forbids the reading of books, because such words are contained in them. Neither the Bible nor the Koran originally had these blasphemous passages, but they were added by evil-doers. It is also a great sin to eat salad, because its name (in Arabic) sounds like one of the titles of our saints."

The priestly order is hereditary in the lines ordained by God, and includes, after the Myr, or high-priest, the Apriars, who reside at Sheikh Aadi, and dispose of their blessings for good money; the Meshaiḥ, who, without having any particular ecclesiastic functions, pray for the healing of diseases and break the bread at marriage ceremonies; the Kovecheck, who dance at the festivals and on other occasions; the Kayalin, who constitute the guard of honor to the seven holy images, make music and attend to the collections; and the Fakirs, who are organized as begging-monks, and live wholly on alms. All these priests wear their beard and hair uncut, and can marry only within their class.

The Sanjak, or Holy Standard of the Yezidees, is asserted to have come down from King Solomon, having passed from him to the kings of their nation, and having been committed by Yezid to the Kavalin to care for. As among them, it is consigned to the one who will bid highest for the privileges and blessings attendant upon having it in possession. On stated occasions the Sanjak is carried around and exhibited to the people. The priest dips the standard into the holy water and, taking some of the consecrated earth of Sheikh Aadi, makes of it pills as large as a hazel-nut, which he keeps as blessed gifts for the faithful. Whoever swallows one of these pills will be kept by the grace of Melek-Taus sound in mind and body for a whole year. The standard, preceded by a herald to announce its coming, is taken to the villages as they

are designated by the Myr. The privilege of entertaining it having been sold at auction, the successful bidder makes a feast in its honor, which is attended by the priests in their order, and by the people, and, finally, the women and children. Offerings are brought and laid down, and at sunset all the faithful march seven times around the standard in honor of the seven gods, beating their breasts and asking pardon for their sins. When all the villages in the circuit have been visited, the standard and the collected offerings are brought to the temple.

Sheikh Aadi is the true Jerusalem, or center of the faith. At the beginning of the autumn the Myr and the Meshaich meet there in a cave and inquire of Melek, who appears to them, whether a festival will be agreeable to him. If the answer is favorable, the report is sent out, and in the course of twenty-three days thousands of Yezidees, with their wives and children, will have collected at Sheikh Aadi, bringing with them provision of a peculiar cake, for no kind of food must be prepared there during the pilgrimage. On the twenty-third day, the great Sheikh comes out from the cave, takes his seat upon a stone, and salutes the people. Every person, thirty years of age and over, must bring an offering from his live stock, according to his means. The Meshaich now come out of the cave and join the Emir on a high tribune, where, with the priests of the other orders, they form the council of the forty. An ox is stewed in a big kettle from morning till sundown, when at the call of the Emir a number of young men come up, and, plunging their bared arms into the hot mess, accompanied by ceremonial music, pull out the pieces of meat and distribute them among the Emir and the council. The skin and flesh of the young men's arms may peel off to the bone, but those of them who die are at once enrolled among the saints; and in their honor the hunters of Sindiar and Chartic climb to the top of the mountain and loudly clash their shields together, or, more recently, fire volleys of musketry. This ceremony is called Kabaah. Every one of the attendant faithful receives a share of the broth, making an offering equivalent to about a six pence in return. After three days of the festival, the faithful are all baptized in the waters of the holy Semsen—a stream which issues from a cave into a broad, stone-lined basin—and after them the women and girls receive a dip. The water for drinking is taken from a pond, into which the water flows from out of this basin. None can be drawn from the upper part of the source. Three of the holy images are ceremonially dipped in the brook, carefully dressed, and arranged around the Sanjak; each of the faithful takes a little of the sacred earth and presents his offering, and the festival is ended.

The religious ceremony of marriage consists in the couple going before the Sheikh and eating a piece of bread which he has broken in two. A feast is given afterward, at which the attendants contribute toward a gift to the Myr, in commutation of his sovereign rights. Weddings are not celebrated in April, or on Wednesdays and Fridays. The relatives of a widow have a right to give her in marriage, whether she be willing or not, to the sixth time, after which she is at liberty; but, if she will pay the relatives as much as the new suitor offers, she discharges the account, and they have no further control over her. The marriage bond is dissoluble by death, by removal, by putting the wife away on account of transgression, and, without cause, after eighty years of it.



THE DEVIL WORSHIPER PRIEST KAVALIN.

The priests claim the power to heal diseases through the interposition of the saints, and by the water of the brook Semsen, and the earth of Sheikh Aadi. They say that Rejel-el-Senne occasionally sends his plague-soldiers to vex men; when they repent of their sins and confess them, the saints intervene to vanquish the pest-soldiers and drive them away.

The souls of the deceased believers are supposed to go into paradise to dwell with the seven gods, Melek-Taus, and the saints. Sheikh Aadi is the doorkeeper there. The souls of unbelievers and of sinful Yezidees go into the bodies of asses, mules, and dogs. Upon the death

of a Yezidee, his mouth is at once filled with the holy earth of Sheikh Aadi. The body is buried under the direction of a sheikh and the kav-alin. The body having been laid in the grave, facing the East, some sheep's dung is scattered over it, and the grave is filled up with earth! The women mourn, sing dirges, beat their breasts, and tear their hair for three days; and, if a traveler comes along, he is entertained for the salvation of the soul of the deceased. The mourners and their friends afterward meet in the house of the deceased, where the Kovechek dance and sing to Melek-Taus till they look him in the face, when they are seized with convulsions, and fall senseless to the ground. This is a sign that the soul of the deceased has entered paradise. The whole winds up with a funeral feast.

If a man has an evil-disposed son, he secretly buries his wealth, so that it shall not be wasted after his death and marks the spot with some sign. When he is born again, to lead a new life, as his religion teaches him is to be the case, he will go and recover his treasure.

New Year's day is a great festival, and is always observed on the first Wednesday after the vernal equinox. On this day, God collects in paradise all the saints and their relatives, and sells the world's coming year at auction. The highest bidder is made Rejel-el-Senne, the ruler of the year, and has the direction of men's fates, according to his will, and the distribution of plenty and happiness, want and disease. On the morning of the previous day the Kockeh calls from his house, imploring from Melek-Taus blessing upon all who are within hearing of his voice. The young people then go to the mountains and woods to gather red shkek flowers with which to adorn the doors of their houses; for no house not thus ornamented can be secure from the afflictions of the year.

The legend of Sheikh Aadi's call to be a prophet relates that, as the holy man was riding over the fields one moonlight night, in his twentieth year, there suddenly appeared rising from the ground, in front of the tomb of Abu Rish, a vision of two camels having legs four cubits in length, with heads like those of buffaloes, hair long and bristly like a thorn-bush, large round eyes glistening with a greenish lustre, jet-black skins, and other features like those of men. The tomb had become immensely large, and had taken the shape of a minaret towering into the clouds. It then began to shake, and Sheikh Aadi in his fright overturned a water-jar that was standing by his side; and the apparition, which had turned into the shape of a handsome boy with a peacock's tail, exhorted him: "Do not be afraid; the minaret, indeed, will fall and destroy the earth, but you and those who hear your word, shall not be

harmed, and shall rule over the ruins. I am Melek-Taus, and have chosen you to publish the religion of the truth over the earth." This said, he took Sheikh Aadi's spirit with him into heaven, where it stayed for seven years, receiving instruction in all truths, while the body of the saint remained asleep by the tomb of Abu Rish. When his soul returned to it from the sky, the water had not yet run out of the overturned jar.

THE GUEBRES OR FIRE-WORSHIPERS.

Zoroaster, the prophet of Iran, born about 660 B. C., is the founder of this religion. There are two prevailing ideas about his birthplace, some believing that it was Babylonia, while others say it was Oroomiah. There are many good reasons for believing that Oroomiah was his birthplace. First—The original worshipers were Persians, and their religion was started in Persia. Second—All Oriental scholars and writers suppose this was his native city. Third—In the district immediately surrounding Oroomiah, there are more than twenty-five immense hills of ashes, the remaining monuments of the fire-worshipers of this region.

The canonical gospels tell us of the three Magi who came from the East to worship Christ and an apocryphal gospel adds the statement that they came in compliance with a prophecy of Zoroaster. We quote the following passage, which is a condensed statement of Zoroaster's life:

"Tradition says that Zoroaster retired from the world when he came of age and that he lived for some years upon a remote mountain in the silence of the forest or taking shelter in a lonely cave. It was the solemn stillness of such surroundings that lifted him into direct communion with God. A divine vision is accorded him on the occasion, apparently, of some religious conference; and at the age of thirty, after leaving the Iranian Sinai, he is prepared to teach a new law. "Righteousness is the best good"—"Ashem vohu vahishtem asti"—is his watchword; but he finds little fruitful soil for his theme. Over the land of Iran he wanders; through the territory of the modern Afghanistan he turns, and for a time he actually tarries in the country of Turan. But it is to deaf ears that he preaches, and his inspiration seems almost destined to have been in vain.

"The rulers harden their hearts before the newly-inspired prophet; the people fail to accept the message of the god Ahura Mazda. And yet Ahura Mazda, or Ormazd, is the 'Lord Wisdom, the Sovereign Knowledge.'

"For ten years, dervishlike he is a wanderer. This we know also



ZOROASTER AT THE AGE OF THIRTY.

from the tone of dejection which still echoes in some of the Zoroastrian Psalms. In his peregrinations he appears to have found his way once more to the region of the Caspian Sea. The darkness of these sad years is illumined, however, by visions which help to make strong his faith and to give form to his religious system and creed. Seven times are the mysteries of heaven revealed to his transported soul. He converses not alone with Ormazd, but he is also privileged to interview the Archangels of Good Thought, Best Righteousness, Wished-for Kingdom, Holy Harmony (guardian spirit of the earth), Saving Health and Immortality. Such are the names of the Persian hierarchy of Amshaspands; and these allegorical figures or personified abstractions stand in waiting about the throne of Ahura Mazda with a company of attendant angels. From these divine beings, Zarathushtra receives commands and injunctions which he is to convey to mankind. They inculcate the doctrine of purity of body as well as of soul; they enjoin the care of useful animals, especially the cow and the dog; they emphasize the necessity of keeping the earth, the fire and the water undefiled; and from several of their ordinances we can see that Zoroaster was a civil reformer as well as a spiritual guide. Foremost among the commandments is the abhorrence of falsehood, the universal obligation to speak the truth. This is one of the most fundamental of the ethical tenets that lie at the basis of the entire ancient Persian religious system. A revelation of the future is also vouchsafed to the soul of the Prophet during his sojourn in the celestial council; but one of the most precious boons which it is the privilege of his enrapt spirit to receive in these moments of ecstasy is a premonition of the resurrection and of the future life. Unlike the Mohammedan visions of ethereal bliss, there is no jarring note of pleasures of a physical kind to mar the harmony and spirituality of this glimpse into the world beyond the present.

"But before the ecstatic Messenger is allowed to return to the world of material things, one word of warning is given to guard him against the guile and deceit of the Spiritual Enemy, *Angra Mainyu* or *Ahriman*, as the devil is called. At this moment, then, as he turns from the dazzling splendor of heaven, a glimpse of the darkness, filth, stench and torment of the 'Worst World' is disclosed. There in the murky depths of hell, with mocking howls and ribald jeers, huddle together and cower the vile crew of the archfiends and whole legions of demons, or 'devs,' as they still are named in Persian.

"Nor is this caution any too timely, for at once upon the hallowed Seer's return to earth occurs the temptation by *Ahriman*. Like the wily

Mara seeking to beguile the newly-enlightened Buddha, or the tempter Satan striving to betray the Savior of mankind, the maleficent Ahriman endeavors to cause the righteous Zarathushtra 'to renounce the good religion of worshipers of Mazda.' This moment is a crisis; it is one of the turning-points in the history of the faith. The foul fiend is repulsed and vanquished and the victorious upholder of righteousness chants a kind of Te Deum—'yatha ahu vairyo'—as a paean of his triumph. His victory over Ahriman is complete, and it serves as the prelude to more full and perfect success, for Zoroaster, who has received the revelation and who has withstood all temptation, is now to achieve his crowning glory, the conversion of King Vishtaspa who becomes the Constantine of the faith."

According to Zoroaster's philosophy, our world is the work of two hostile principles—Spenta-mainyush, the good principle, and Angromainyush, the evil principle; both serving under one God. All that is good in the world comes from the former; all that is bad comes from the latter. Zoroastrian philosophy teaches that your good thoughts, good words and good deeds alone will be your intercessors. Nothing more will be wanted. They alone will save you, as a safe pilot to the harbor of Heaven, as a safe guide to the gates of Paradise. Thus, Zoroastrianism teaches the immortality of the soul. A plant called white homa, which is the emblem of immortality, is guarded by innumerable guarding spirits. The number of these guarding spirits is 99,999. Again, Zoroastrianism admits a heaven and a hell. Between heaven and this world there is supposed to be a bridge called "Genevat." According to the Parsee scriptures, for three days after a man's death his soul remains within the limits of this world, under the guidance of the angel Srosh. If the deceased be a pious man, or a man who led a virtuous life, his soul utters the words, "Well is he, by whom that, which is his benefit, becomes the benefit of anyone else." If he be a wicked man or one who led evil life, his soul utters these plaintive words: "To which land shall I turn? Whither shall I go?" On the dawn of the third night, the departed souls appear at the "Genevat bridge." This bridge is guarded by the angel Meher Daver, i. e., Meher, the judge. He presides there as a judge assisted by the angels Rashue and Astad, the former representing justice and the latter truth. At this bridge, and before the angel Meher, the soul of every man has to give an account of its doings in the past life. Meher Daver, the judge, weighs a man's actions by a scale-pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass from the bridge to

the other end, to heaven; if his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down into the deep abyss of hell; if his meritorious and evil deeds counter-balance each other, he is sent to a place known as "Hamastgehan," corresponding to the Catholic "purgatory." His meritorious deeds would prevent him from going to hell, and his evil actions would not let him go to heaven. Again, Zoroastrian books say that the merit of good deeds, and the guiltiness for bad ones, increase with the growth of time, as capital increases with interest. Thus, a meritorious deed done in youth is more effective than that very deed done in advanced age.

The Parsee's places of worship are known as fire temples. They believe that the holy fire was brought down from Heaven by Zoroaster. Only high priests can approach it, and they must wear a half-mask over their face, lest their breath should defile it, and dare not ever touch it with their hands, but with golden tools. Tobacco-smoking is prohibited, as the smoker would defile the holy fire. "In the eyes of a Parsee his holy fire's brightness, activity, purity and incorruptibility bear the most perfect semblance to the nature and perfection of the deity." In establishing a fire temple fires from various places of manufacture are brought, and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic, flat tray, with a handle attached, is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber. Again when a Parsee goes before the sacred fire which is kept all day and night burning in the fire temples the officiating priest presents before him the ashes of a part of the consumed fire. The Parsee applies it to his forehead. A Parsee prays sixteen times during the day, the same prayers have to be repeated by the fire-worshippers. He repeats his prayers early when he arises in the morning and before and after washing, before and after each meal, etc. But three main prayers are to the sun, when the sun comes up, with bared breast he stands upon the banks of the river, as

soon as the rays of the sun appear he repeats his prayer. And at noon when the sun is right above, in like manner he repeats his prayer and at night, while the sun is going down, they are all waiting to offer up their prayers to the sun which is fast disappearing. The children are always present at these prayers and are standing on the banks of the rivers and are instructed and taught how to repeat the prayers. The following is one of the prayers to the sun or to the fire: "O, Omniscient Lord! I repent of all my sins. I repent of all evil thoughts that I might have entertained in my mind, of all the evil words that I might have spoken, of all the evil actions that I might have committed. O, Omniscient Lord! I repent of all the faults that might have originated with me, whether they refer to thoughts, words, or deeds, whether they pertain to my body or soul, whether they be in connection with the material world or spiritual."

To educate their children is a spiritual duty of Zoroastrian parents. Education is necessary, not only for the material good of the children and the parents, but also for their spiritual good. According to the Parsee books, the parents participate in the meritoriousness of the good acts performed by their children as the result of a good education, imparted to them. On the other hand, if the parents neglect the education of their children, and if as a result of this neglect, they do wonderful acts or evil deeds, the parents have a spiritual responsibility for such acts. In proportion to the malignity or evilness of these acts the parents are responsible to God for the neglect of the education of their children. It is, as it were, a spiritual self-interest that must prompt a Parsee to look to the good education of his children at an early age. The proper age recommended by religious Parsee books for ordinary education is 7. Before that age children should have home education with their parents, especially with the mother. At the age of 7, after a little religious education, a Parsee child is invested with *Sudreh* and *Kusti*, i. e., the sacred shirt and thread. A Parsee may put on the dress of any nationality he likes, but under that dress he must always wear the sacred shirt and thread. These are the symbols of his being a Zoroastrian.

These symbols are full of meaning, and act as perpetual monitors, advising the wearer to lead a life of purity, of physical and spiritual purity. A Parsee is enjoined to remove and put on again immediately the sacred thread several times during the day, saying a very short prayer during the process. He has to do so early in the morning on rising from bed, before meals and after ablutions. The putting on of

symbolic thread and the accompanying short prayer remind him to be in a state of repentance for misdeeds, if any, and to preserve good thoughts, good words, and good deeds.

Female education claims as much attention among the Parsees as male education. Physical education is as much spoken of in the Zoroastrian books as mental and moral education. The health of the body is considered the first requisite for the health of the soul. That the physical education of the ancient Persians, the ancestors of the modern Parsees, was a subject of admiration among the ancient Greeks and Romans is well known.

Obedience to parents is a religious virtue with the Zoroastrian religion. One of the blessings that a priest prays for in a house on performing the Afringan ceremony is the obedience of the children to the head of the family. He prays: "May obedience overcome disobedience in this house; may peace overcome dissension; may charity overcome want of charity; may courtesy overcome pride; may truth overcome falsehood." Zoroastrianism asks its disciples to keep the earth pure, to keep the air pure and to keep the water pure. It considers the sun as the greatest purifier. In places where the rays of the sun do not enter, fire over which fragrant wood is burnt is the next purifier. It is a great sin to pollute water by decomposing matter. Not only is the commission of a fault of this kind a sin, but also the omission, when one sees such a pollution, of taking proper means to remove it. On the domestic and social life of the Parsees we find that, according to the teachings of the Parsee books, a husband is a king and the wife the queen of the household. On the husband devolves the duty of maintaining his wife and children; on the wife, that of making the home comfortable and cheerful. The qualifications of a good husband, from a Zoroastrian point of view, are that he must be young and handsome, strong, brave and healthy, diligent and industrious so as to maintain his wife and children, truthful, as he would prove true to herself and true to all others with whom he would come in contact, and wise and educated. A wise and intelligent and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kind of seeds are sown in it. The qualifications of a good wife are that she be wise and educated, modest and courteous, obedient and chaste. Obedience to her husband is the first duty of a Zoroastrian wife. Marriage is an institution which is greatly encouraged by the spirit of the Parsee religion. It is especially recommended in the Parsee scriptures on the ground that a married life is more likely to be happy than an unmarried one, that a married person is more



CONFIRMATION OF A YOUTH AMONG
THE FIRE-WORSHIPERS

PRIEST OF FIRE-WORSHIPERS ATTENDING TO HOLY FIRE.

likely to be able to withstand physical and mental afflictions than an unmarried person, and that a married man is more likely to lead a religious and virtuous life than an unmarried one. The following verse in the Gatha conveys this meaning: "I say (these) words to you marrying brides and to you, bridegrooms. Impress them in your mind. May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with righteousness because then assuredly there will be a happy life for you." An unmarried person is represented as unhappy as a fertile piece of ground that is carelessly allowed to be uncultivated by its owner. Marriage being thus considered a good institution, and being recommended by the religious scriptures, it is deemed a very meritorious act for a Parsee to help his co-religionists to lead a married life. Several rich Parsees have, with this charitable view, founded endowment funds, from which young and deserving brides are given small sums on the occasion of their marriage for the preliminary expenses of starting in married life. Fifteen is the minimum marriageable age spoken of by the Parsee books. The parents have a voice of sanction or approval in the selection of wives and husbands. Mutual friends of parents or marrying parties may bring about a good selection. Among the Parsees the wedding ceremony is very interesting. Children are betrothed whenever the parents find a suitable wife or husband, as the case may be. The "fire priest" then has to decide whether the match is a suitable one. When the children become of age, the "fire priest" sets the day for the celebration. In the Parsees' year there are only a few days which are considered proper for marriage ceremonies, and when these days do arrive, it sometimes looks as if half the people in the place were being married. One very queer idea is that the ceremony must always take place on the ground floor of the house. It begins by the young couple bowing to the ground before the "fire priests," after which they grasp each other by the hand. Torches are then lighted with fire, taken from the temple. These the priests wave over the heads of the couple, while sprinkling them with sacred water. Then the priests take a large veil, which they place over the heads of the couple and one of the priests. While they are under the veil, the other priests intone a chant addressed to the man, telling him to be faithful to his wife, and calling the blessings of the spirits of the water, fire and sun upon him. After this the theme of the chant changes, and addresses the bride. When the chant ceases the veil is taken off and the pair are made husband and wife. In the selection of a wife, it is held as essential that she must have a fine, sounding name, no physical defects, beautiful

hair, eyes and teeth, and a sweet voice, besides being very graceful in movements and proportions. When the selection is made, and the planets and stars consulted, the Laganpatrika is made out, in which the names of the parties and the horoscope of each is cast and written and the most suitable kind of marriage selected from the eight varieties that are prescribed in the Shastras. Before presenting himself to his wife, the bridegroom must prepare himself by prayers. On the wedding day, the bridegroom takes his seat at one end of the hall on a raised platform in the house of the bride's father. Soon the bride enters, accompanied by her father, and takes her seat at the bridegroom's right hand. A young priest sets a censer of fire at their feet, symbolic of their warm affections. Before the bride, a stone such as is used for pounding rice or wheat, is laid on the ground; this she steps on three times, to show that she thoroughly realizes the cares and responsibilities she is now about to undertake. Meanwhile, two priests stand waving lighted torches over her and repeating a prayer. After the bridegroom has made an offering of oil to the gods for giving him a wife, the priests hand him a torch, which he waves around her three times to typify that his love will always encircle her. The bride then makes her offering of oil and rice to the gods. A new garment is then put on the bride by her father, who fastens the foot of it to the foot of the bridegroom's dress. Bride and groom then clasp hands while the father binds them together with a cord made of grass, indicative of the marriage tie. After the bride has gone seven times around the fire repeating the marriage vows, the priest chants a hymn and the marriage is accomplished.

Marriage can be contracted only with persons of their own creed. Polygamy is forbidden except after nine years of sterility, then a man is allowed to marry another woman. Divorces are entirely forbidden. The crimes of fornication and adultery are very severely punished. The women are delicate in frame with small hands; they are fine looking, with brave beautiful black eyes and long hair. They appear somewhat free in public, but take charge of household affairs at home.

When the case of a sick person is hopeless the priest advances to the bed and repeats texts from the sacred book called Avesta, which are to be consolation to the dying man. After death the body is taken to the ground floor where it was born and after being washed and perfumed, and dressed in white, it is laid upon an iron bier. A dog is then brought in to take a last look and thus drive away all the evil spirits. Prayers are said for the repose of the departed soul. All the men friends go to the door, bow down and raise their heads after touching the floor,



IDEALISED PORTRAIT FROM A SCULPTURE SUPPOSED TO
REPRESENT ZOROASTER.

as an indication of their sorrow for the departed. The body, when put upon the bier, is covered from head to foot, and two men bring it out of the house and give it to four pall-bearers who are dressed in clean white clothes. As they pass with the body all who are present bow to it out of respect. The men friends form a procession with the priests to the Dak-ha-na or "Tower of Silence." These towers are constructed of stone twenty-five feet high, without any entrance except by a ladder to the top. The tower is unroofed. Upon arriving at the tower prayers are said in the prayer house which contains a fire sanctuary. After this the body is placed on a special layer of mortar, where it is exposed. Soon the flesh disappears, being devoured by birds while the skeleton remains. After a certain length of time the bones are removed to a place prepared for keeping them from being exposed to the birds, rain and air. This work must be done in fine clear weather, in case of bad weather the body must be kept until the weather is clear, for which purpose places are provided. When the body is exposed to the birds, etc., there are signs which tell the character of the dead man. If the birds touch the right eye first he was a good man, and if they touch the left eye first then he was a bad man.

Again, on the death of their dear ones, the rich and the poor all pay various sums, according to their means, in charity. These sums are announced on the occasion of the Oothumna or the ceremony on the third day after death. The rich pay large sums on these occasions to commemorate the names of their dear ones.

A child of the Parsees must be born upon the ground floor of the house. That is a requirement of their religion, that its life be commenced in humility and by good thoughts, words and actions. The mother is not to be seen by any one for forty days. After that she washes herself with holy water which has been sanctified by the priest. A Parsee rejects pork, ham and camel flesh, and will not eat anything cooked by one outside of the Parsee religion.

With the overthrow of the Persian monarchy, under the last Sassanian king, Yezdegerd, at the battle of Nehavand, in A. D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islam both state religion and the national religion of the country. But many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shores of India. Now we have in Persia only about 15,000 Zoroastrians. The Mohammedans called them "guebres," i. e., ungodly. Most of them live in Kerman Yeza, on the soil of the

motherland. The men are good citizens, humble, honest and generous, especially to their own brethren, and are also industrious, intelligent, handsome, clean in appearance and faithful to their religion.

HISTORY OF AKHIKAR, THE WISE SECRETARY OF SANKHERIB, KING OF ASHUR NINEVE.

In the twentieth year of Sankherib, King of Ashur and Ninive, I, Akhikar, was the secretary of the king, and when I was young it was told to me that I would have no son, and while I had accumulated riches and wealth more than can be told, and I married sixty wives, for each one of them having built a residence and no son was born to me, then I, Akhikar, built a large room and put wood in it to burn there spices; and so I said:

O Lord God, while I die and will not leave any son, what will the people say about me? They will say Akhikar was a right and good man and worshiper of the gods and yet he died without leaving a son or daughter to attend to his funeral and to inherit his riches, and the people will say his wealth was a curse like that of an accursed man. Wherefore I beseech thee, O Lord God to give me a male child, so that when I die he may put some earth upon my eyes. And I heard a voice, saying: O Akhikar, the wise secretary, whatsoever you asked of me I heard and gave to you, and while you are without a child, it is sufficient for you not to be sorry. But behold Nadan, your cousin, will be to you a son whom you can teach everything as he grows. When I heard this I was greatly sorrowed, but I obeyed the command and I took Nadan, my cousin, to be my son, and because he was young I left him in the care of eight women to nurse him, ordering that he should be fed with honey and cream. I ordered also that his place should be soft and comfortable and his garments be of precious stuffs. And my son grew rapidly, like the young of the animals in the wilderness. While he was growing I began to teach him writing and wisdom. Once, when my Lord King returned home from a certain place I was called and he told me: "O Akhikar, the wise secretary and my counselor, when you should be old and die, who will be after you the man to serve me as you have done." And I answered to him and said: Forever live my Lord, the King; I have a son who is as wise as I am and he knows writing and reading as I do. And the king said to me, bring him here that I may see him, and we will see whether he is able to stand before me, then I will allow you to rest and you will take care of your old age in honor till the end of your

life. Then I brought my son Nadan and presented him to the king. When my lord, the king, saw him, he exclaimed, blessed be this day before the Gods. As Akhikar served my father Serkhadum and myself, he had a good luck that he raised his son in time to be my secretary after him and he will end his life in peace. Then I, Akhikar, worshiped before the king and said: Forever live the lord, my king, as I did serve you and your father to this day, so I trust your goodness will be bestowed upon my son and double grace be upon him. The king upon this gave his right hand to my son, and I said while I am in the service I will not cease to teach my son until he has learned everything.

So I used to say to him; listen to me, O, my son, Nadan, come to my thought and you are to remember the words of my Gods. My son, Nadan, if you heard a word let it die in your heart and do not tell anybody, if otherwise, it will become like a fire and burn your mouth. You will bring a spot upon yourself and you will throw the blame upon the gods. My son, everything that you hear do not tell, and do not reveal everything that you see. My son, do not lift up your eyes to see the woman who put black color on her eyes, and do not covet for her in your heart. Because if you give her all that you have, still you will not have any satisfaction and you will be only a sinner before Gods. My son, do not commit adultery with the wife of your companion, that others should not do the same with your wife. My son, do not be in haste with your words, like the almond tree that flourishes so soon but its fruits become ripe last of all other fruit trees. But rather like the mulberry which blossoms the last but gives fruit the first. My son, bow your head and command your voice and do not make much noise about your doings, for if by making noise something could be done a donkey would make a great deal since no one else can produce so much noise. My son, it is better to roll stones with the wise than to drink with the fool. My son, pour out your wine upon the graves of the saints rather than drink it with bad people. My son, be careful when you are in the presence of wise men and have no company with the foolish. Do not mingle with noisy people that you may not be numbered among them. My son, while you have shoes on your feet try to tread down the thorns and thistles, that your own children have not to walk upon them with bare feet. My son, if a rich man should eat serpent flesh, the people would say that is for medicine, but if a poor man eats of it they will say he was hungry. My son, if your enemy is in good luck do not be angry, and if he is in trouble do not rejoice in your heart. Keep out from the woman that speaks in whispers to you but loud to others.

Do not go after the good-looking women but go rather with those who have common sense, for their beauty is in their good behavior and decent words. My son, if you should meet your enemy in the field, be wise in your words. My son, the bad man falls and will never get up, but the righteous will forever remain because Gods are with him. My son, whip your child when it is young, because that will be to him like the dew on the field, and will keep him on the right way. My son, overcome your child while it is young before it will grow wild and overpower you. Of his bad deeds you will be ashamed. My son, keep the good servant that will not run away and do not keep a maid servant that will steal, that you may not lose your goods. My son, the words of untrue men are like fat sparrows that will soon be caught. Again the words of untrue men are heavy like iron, but they will soon be lighter than the air and fly away. My son, do not bring upon yourself the curse of your father and mother, that you may rejoice in the goodness of your own children. My son, do not go on the road without arms and weapons because you do not know what enemy you will meet on the way. My son, as it is delightful to see a tree with green leaves and delicious fruits, so it is to behold a family with children. The man that has no wife and children is like a tree on the wayside, and everyone that passes by will eat of its fruit and stone it afterwards. My son, do not think yourself wiser than your master, but do respect and honor him if you see him doing wisely. My son, do not say lies before your master but be rather truthful that you may be always welcome to him.

My son, in the days of thy evils do not be discouraged, neither blaspheme your Gods that they may not punish you. My son, if you have two servants do not tell one of them, "you are better" until you are well acquainted with them. My son, if a dog leaves his master and follows you, show your stick to him because he will one day leave you also. My son, the sheep that rambles around too much will become a victim of the wolf. My son, make your tongue sweet and your words will also be spiced, because the tail of the dog will give him bread, if he shakes it, but his mouth gives him whippings. My son, do not give your comrade opportunity to press your feet because the result will be that he will after that also pinch your neck. My son, whip the wise by wise words, it will be to him like a fever, but if you whip the fool with many sticks he will never feel the meaning of it. My son, if you send a wise man on an errand do not give him too much instruction, but instead of sending a fool to look after a business it is far better you go yourself. My son, try your servant with bread and water and you will find whether he is honest.

My son, if you are invited to weddings or other parties of enjoyment try to be the first to go in and also the first to leave, for if you want to be the last or one of them you witness much things that will vex you. My son, the man who has money to spend is regarded to be wise, but the poor is called a fool and the people will not respect him. My son, I ate bitter things and swallowed things which were sour, but did not find anything that would equal to poverty. My son, I carried lead and iron but debt was heavier than both to be borne. My son, it is better that a man should starve than to live on money borrowed and cheat the people. My son, teach your child to bear hardships and endure sufferings, then he will appreciate enjoyment. My son, it is better to be blind with eyes than to be blind by mind, because he who is deprived of sight can still find his way in life, but woe to him that is blind in mind, he will never find his way. It is better to blow a neighbor than a brother in the face. A good name is better than beauty, because beauty will soon fade away, while the good name will last forever. My son, death is better than life to one who has no rest. My son, it is better to go into the house of mourning than to remain in the society of those who are given to much pleasure. My son, one sparrow in your hand is better than thousands that are flying in the air. My son, it is better to have a little property under your own control than to have a great wealth that is scattered. A living fox is better than a dead lion. My son, it is good to keep the secret of your comrades, because if it comes in the public it will do damage to him. My son, be careful to assist as mediator between a young man and a young lady in affairs of matrimony, for if the engagement would prove a happy one they will not remember you, but if it proves fatal all the curse of their hearts will come upon you. Give your gods a portion of what you have. Do not eat bread with a man that does not know how to behave.

Then I, Akhikar, instructed my son Nadan in this way, and I thought in my heart that he would be wise and stand before the King to serve him. But, alas, he let all my words pass upon his head like a wane, and he thought in his heart, my father is growing old and has lost his mind, therefore, I will do as I please; and my son Nadan began to waste my wealth without any consideration, and before my own eyes he used to ill treat my servants and torture the animals. When I saw all his foolishness I became angry and commanded him not to touch anything of my wealth because he proved to be unworthy of my confidence and benevolence. I complained also of him to the king, and

obtained his special orders that Nadan should not touch my riches while I am alive.

Then I, Akhikar, took the younger brother of Nadan and adopted him in his stead. When Nadan heard this he became very angry and he put in his heart evil thoughts against me, and went to the king trying by his instrumentality to carry out his bad intentions concerning me. And, besides, Nadan wrote two letters in my name, and by my signature, to kings who were enemies of Sankherib, the king; one to the king of Persia and Elam in which he wrote the following: "From the secretary Akhikar, and bearer of the king ring seal, peace to you, the king of kings of Persia and Elam, when you receive this letter, soon, come here to Assur to hold a kingdom without any fighting or shedding of blood. The other letter he addressed in like manner to the king of Egypt, Pharaoh, in the following words: "Hasten to come to the Eastern parts of the country and you will meet me there at the month of Addar 25 (March), and I will let you go to Nineve to be king there."

Writing these letters with my own ink and pen, trying to imitate my handwriting, and sealing with my own seal, he put them in the palace of the king, where he could soon see them. He wrote also a letter from the king to me in the following words: From Sankherib, king of kings, peace, and greeting to you, Akhikar, my secretary. As soon as you receive this letter take all the army and come into the field of Eagles at the 25th of Addar, and when you see me coming toward you begin to fight because the ambassador and minister of Pharaoh, king of Egypt, have come out to try our country and find out our strength. This letter was sent to me by two messengers of the king and Nadan sent also a letter from me to the king in the following words: From Akhikar, the secretary, to Sankherib, the king of kings, peace, as soon as you receive this writing come please early in the morning to the Eagles field and we shall have a conversation. This was handed to the king. Then Nadan went into the palace before the king walking around and as if it were, he suddenly discovered one of the letters placed there before by himself, and he seemed to be surprised at this and after reading gave it to the king. Then Sankherib took it and, after examining it, gave it back to Nadan, ordering him to read it loud. When the king heard what it contained he became angry and exclaimed: What evil did I do to Akhikar, that he should destroy my kingdom and me in this way. Then Nadan began to speak, saying: My lord, the king, worry not, neither be angry, but if it please him we shall go to the Eagles field at

the time mentioned and learn all the truth. Then Nadan brought the king to the Eagles field where I was awaiting with the army. I, Akhikar, was doing just as I were fighting according to the king's instructions the letter contained, that was sent to me previously. When the king saw this he ran away and he was greatly afraid. Then Nadan told the king, return thou home, O my lord, the king, and I will bring Akhikar into your presence and you can do with him as it pleases you. Then Nadan came to me and said: The king sends me to tell you that everything that you have done, was done well and the king spoke very highly of you, now let the army go home and come you into the presence of the king. And I, Akhikar, went into the presence of the king and he told me: I had given you such a high position and had made you a great man and gave you also the privilege of resting in your old age, but you turned and became one of my enemies. And he handed to me a letter which was written seemingly by me and sealed by my seal. And when I read the letter and was aware of its contents, I became excited and could not speak a word. I tried my best to find in my memory at last one of those wise words to calm the king, but was at a loss to do so. Then the king ordered to end my life. Then I answered to the king. My Lord the King, forever live, now since it is your pleasure to have me killed let your will be done, but know, O king, that I am innocent and do not deserve death. Now, I beseech you to let me die in my own house, and be buried in my own cemetery. The king accepted this request. Then I sent quickly a word to my wife, asking her to prepare one thousand girls dressed in red, fine garments, to mourn upon me in order that I should see and hear how they would do when I should be dead. I also requested my wife to prepare meals and all necessary for a dinner. Entertain Nabo-Swapho, the grand minister of the king and his executors. Meet them on the way home and I will also come as their guest. When my wife received my message, she complied at once with all my requests and did everything most satisfactory, because she was a wise woman. And she prepared all the provisions and presented the cup of wine herself to each one of them. She honored them all and gave to the executors large cups full of wine, so that they were drunk and fell asleep. My wife's name was Ash-Pagh-Nith.

And I prayed in my heart and said: "O God, the Savior of the world, Thou knoweth all things that have elapsed and all things to come; Thou give me grace in the eyes of Nabo-Swapho, the great minister of the king." Then I said to him lift up your eyes and look to heaven and remember the salt that we have eaten together, and do not think

to destroy me. Remember that the father of the king gave you in my hands to kill, but I spared your life because I was sure you were innocent and I kept you until the king was in need of you again, and I received great rewards and presents when I brought you before the king. Let not the king know that I still live—but take the man guilty of death in our prison, take him instead of me, put on him my dress, then awaken the executors and let them kill him; they will not recognize who was the man, since they have all been drunk. And he did according to my request and as soon as the guilty man was killed word was spread all over the country that Akhikar was killed by order of the king.

Then Nabo-Swapfo and my wife prepared a hiding place for me in the basement, it was about two yards wide, and three and a half yards long, and the height was about three yards, it was just between the entrance of the gate, and they gave me bread and water and went to tell the king I was killed as he had ordered. Then he called Nadan and told him what had happened and ordered that he should go to mourn upon his father. And Nadan came to my house, but he neither remembered me, nor did he mourn upon me but he brought a multitude of bad men and women, and they began to eat and drink, and were rejoicing over my death.

And they took the dresses off my servants and tortured them. Nadan went so far in his wickedness as to bring my wife to submit to shameful treatment. I could hear the lamentations and cries of all my family at the hand of the torturer, and I was continually praying to the gods to protect my dear ones from the hand of this wicked man.

After a few days Nabo-Swapfo came into my cell and brought me some provisions. Again I prayed to the gods, saying: O gods, who are only holy and righteous in heaven and on earth; I, Akhikar, have found my refuge in thee. Remember now, O gods, that I gave offerings and fat oxen for thy service. Now I have been thrown in a dark dungeon where there is no light, therefore, hear now my voice, and have mercy upon thy servant. Then the news reached Pharaoh, the King of Egypt, that I, Akhikar was killed, and he was glad and rejoiced over my death. Then he sent a letter to Sankherib, king of Assur, saying: From Pharaoh, King of Egypt to Sankherib, King of Assur, peace and greeting: When you receive this letter, send me, please, a wise man who understands all the sciences in building, so that he may construct a mighty fortification between earth and heaven, that is to say, in the air.

And also, he ought to be able to give answers to all problems that I should ask him.

If you can find such a man and send him to me, I promise to give you all the revenues of my empire for three years; if not, send with the messenger, who will hand you this letter, all incomes of your kingdom at once.

Then Sankherib gathered all the wise men in his country and said to them: Which one of you will go to Pharaoh and give answers to his questions? They unanimously answered, saying: Thou knowest, O king, that from the time of your father and your own days it was only Akhikar the wise who was able to stand before the kings and answer such questions. Now, let Nadan, his son, who was educated in all the wisdom of the ages, go and satisfy the curiosity of Pharaoh. When Nadan was summoned before the king and received orders to go to Egypt and stand before Pharaoh to answer his questions, he raised his voice and began to cry like a child, and said: The gods cannot do such things, how can I do so, being a poor human thing? The king hearing this, was much alarmed and he came down from his throne and put on sackcloths, kneeling down he cried, saying: Alas, how I have put you to death, O my wise secretary, Akhikar, listening to the words of a boy. Now I cannot find one among many like you, and if one could bring you before me, how gladly I would give him gold in your weight. When Nabo-Swapho heard those words, he fell down before the king and said: The king may forever live, anyone who does not obey the order of the king must die. I am the person, that in spite of your order, ventured to do otherwise, and now I am ready to be killed at once because Akhikar whom you have commanded me to kill is still alive. Then the king exclaimed, O Nabo-Swapho, my good and right servant, you have not done evil, but you did good by sparing his life. If you should bring Akhikar as you say, alive, before me, I shall certainly give you a great reward and honor you much. I will give you ten thousand talents of gold and fine clothing. When Nabo-Swapho heard these words of the king, he worshiped the king, and said: swear and promise that you will not remember my disobedience any more, and the king gladly swore by an oath that he would not do any harm. Then Nabo-Swapho in the very hour came in a carriage to bring me before the king. He opened the door of my cell and I went out, for in the gods I trusted and they heard my prayer. Then I, Akhikar, went and bowed before the king. My hair was long, also my beard had grown on my breast and the color of my face had changed, and my nails were grown like the eagles.

When the king saw me he wept very much and said, "O Akhikar, I have not sinned against you, but your son, whom you have trained, he betrayed you." Then I said to the king: O lord, my king, as I have seen life and your face again, I am thankful to the gods. The king answered to me then: Go to your home and shave your beard, wash your body and take care of yourself, for forty days, until you regain strength, then come to me.

I went accordingly home, and as the king had commanded me to do. I spent forty days in rest and recovered my health, and after that I went again to the king, and he told me all about the letters and the affairs of my executors. Did you hear, O Akhikar, what requirement the king of Egypt is making, and how much money he demandeth from Assur and Nineve? and I said, May the king live forever, do not be disturbed because of these. I will go myself to Egypt and I will give answer to the King Pharaoh and all your enemies, and I will build a large castle in the air and I will bring the promised offer from Egypt for you; and the king became much satisfied and made a great festival and ordered that the best animals should be killed and he gave me many precious presents; and Nabo-Swapho was honored with a seal above all the guests and he was made the first minister of the empire. And in the morning I wrote a letter to my wife, Ash-Pagh-Nith, as follows: When this my letter reaches you, order my hunters to catch for me a pair of eagles young, and order also my servant to prepare two wheels of cotton with bags to contain a child each, and ropes in the length of one thousand yards, and take my two children, Naboo-Khel and Tabashlan, and give them to seven nurses to train and teach them every day with the eagles to make exercise in being elevated into the air on those wheels and let them be tried to say these words: "Bring mortar, bricks, and wood, for the king's servants are waiting to build the castle in the air." And my wife did everything better than I desired, and I ordered a trial with the two children and the eagles which proved very satisfactory. Then I said to the king: "Permit me now to go to Egypt, I am ready to comply with the demand of the king of Egypt." And he told me, go and may the Gods bless you. And I took my servants and all that was prepared for my purpose in Egypt, and with an army I went away. Throughout the long journey every day I exercised the two children with the eagles and was glad that they were performing their task wonderfully well.

When we approached Egypt the ambassador of Pharaoh came to receive me, and on our arrival at the residence of the king a special

house was put at my disposal. I was then summoned before the king Pharao, and presented to him the salutations of my master, Sankherib. And he asked me what was my name. And I replied, Abikhan, the aunt of the king. When Pharao heard this he was very angry, and said: Did I come down so much in the sight of your master that he sent an aunt out to give an answer to my questions? And he ordered me to go to my rooms and see the king the next morning, and he commanded that all his ministers and statesmen should appear before him that day in their precious dresses in the reception room that was most wonderfully ornamented. On the next morning at the appointed time they were all gathered before the king, Pharao and the king asked me to what would I liken him, with his ministers in their splendor and glory, and I replied he was looking like Belius surrounded by his priests, and he said: "Go home and come to-morrow morning," and to his ministers he said to come dressed with garments of white and yellow color. So we have gone all again into his presence, and the king was also dressed in like manner. And Pharao asked me, saying, O Abikhan, to whom do you liken me and my dignitaries? And I said, you look like the sun and your ministers like the stars. And he said: "Go home Abikhan, and again to-morrow on the next morning I went at the usual hour and found the king dressed in green garment while his ministers had multi-color each on. And the same question was asked, and I replied, the king is like the month of April and the ministers are like flowers. And Pharao expressed himself further and said, now tell me to what you would liken your king? And I replied, my king is like the gods of heaven and his ministers are as lightning. Whenever he wishes he can cover the sky with heavy and dark clouds so that neither the sun nor the stars are visible to the eye, and if he commands, his lightnings strike and destroy everything on earth, and if he is angry he makes hail, and commands the wind to scatter all over the earth and destroy all the glories of spring and its beautiful flowers. When Pharao heard this he became very much dissatisfied and said: "Tell me the truth, what is your name?" I am Akhikar, the secretary of King Sankherib. And he said, are you still alive? And I replied I was once in a great trouble that would cost me my life, but the Lords or Gods helped me out of it because I love truth and righteousness. And he said: "Go and come to-morrow to tell me something that was never told before by any man on earth." And I heard that to his ministers he gave instructions to say next morning in our interview to whatever that I should, say yes, it is time we have heard this, and I have

written this—From Sankherib, greeting, to Pharaoh: kings sometimes needs the assistance of others. My treasury is at present almost empty, therefore lend me please 10,000 talent gold for an indefinite time.

I went then and told the king that I had something in my hand written which was never before told on earth and nobody had heard at any time of it. And all the ministers were unanimous in declaring that they knew it very well, and all that he had written was true and right. But when they read my paper there was no bound to their astonishment. Upon this the king said, that he wished a castle to be built a thousand yards in the air, and I said that I was able to fulfill his desire.

On an appointed day we went into a field to begin the work, and I brought there the eagles and children trained before to accomplish the work and soon they were in the air, the children shouting: Bring material to build the castle; mortar, bricks, stones and wood, for the king's workmen are idle and waiting for you. Of course they were all highly astonished at this, and I, Akhikar, took a stick and began to whip all the servants and ministers of the king, saying: I did my duty, why are you not doing yours, to carry the material necessary for the castle, and they all fled away, and the king said: "Did you lose your mind, Akhikar, who can carry material into the air and how? And I replied, if Sankherib, my king, were here, we could build two castles in the air a day. He then said that he did not want anything of the castle and commanded me to see him next morning. When I went into his presence he puzzled me with a strange question, asking how could it be that his master's horse gave a voice at the stable in Nineve and here in Egypt all the mares conceived? I asked the king to grant me time for reflection, and as soon as I was in my room I sent my servant to bring me a cat (cat being a holy animal and one of the gods in Egypt). I took the cat and bound its legs and then put it under my arm and went out walking on the streets and continually beating it so that from its lamentations all the Egyptians were touched, and they went to complain before the king of my cruelty. And the king at once sent for me and asked of me why I was so shamefully treating their god. And I said the king live forever, the cat has done me much damage last night. I had a very nice rooster in Nineve, and he was so clever that every time when the king wanted me the rooster would indicate by crowing. Last night the same cat went to Nineve and ate my rooster's head and came back. The king said as you are getting old your mind is becoming weak day by day. From here to Assur it is 360 Faisath (Egyptian

miles), how could the cat go there, eat your rooster's head, and return? I said then, well, if it is so how could it be that your mares conceived by hearing the voice of my master's horse? And the king was ashamed of what he said to me before. And he said, Akhikar, I have a pillar upon which twelve poplars are planted, and upon each one of them are thirty carriages, and each carriage has two horsemen, one white, the other black, can you tell me what is that? I said the shepherds have interpreted that to be: the pillar a year; the twelve poplars, the twelve months; the thirty carriages, the thirty days of a month; and the two horsemen, one dark and the other white, the day and night. And Pharaoh said, I want two ropes made of sand, six yards long and two inches thick. And I replied, let the king order that a pattern of it should be given to me that I may make accordingly. Then the king said: I do not know about that, but if you do not make the ropes of sand you will not get the revenues of Egypt. I went home and all through the night I thought about the matter, at last occurred to my mind an idea and early in the morning I went to the reception room of the palace before the king had risen and made two holes in the windows of his room. Then at the usual time I went before the presence of the king and, pointing to the rays of the sun coming in, in the shape of a rope, I said, here are the ropes of sand, let the king now order his servants to roll it up and take it away. When they saw this both the king and his ministers were greatly astonished and ashamed too of their demand. The next thing in order was that a broken hand millstone was brought in which Akhikar was commanded by the king to mend by sewing. I then took some bricks of the same color and presenting to the ministers before the king, asked them to spin and get the thread ready for sewing, since being a stranger I could not have the necessary material for that purpose. And the king laughed and said the day in which you were born, O Akhikar, may be blessed by the gods of Egypt. Then after answering all the puzzling questions and riddles of Pharaoh, I obtained all the revenues of Egypt for three years, besides the king gave me also the amount that I had written in my paper. And I returned home to my king, Sankherib, with many presents and honors. And I was met with on my arrival by the king, and a great festival took place, and the king gave me the first place after him at the table. And Sankherib said to me, O Akhikar, ask of me whatsoever your heart desires. And I replied whatever I may ask of you, O my generous king, grant to Nabu-Swapho, because it is he who kept me alive. But give me please my son Nadan, that I may instruct him of something better

since he failed to comprehend the teachings of my first instructions. And the king said, take him and do with him as you please and no one shall interfere with you on his behalf.

So I took my son Nadan home with me and I bound him with chains that were 9 kakia heavy, and gave him a sound threshing of one thousand blows on his back, and as much to his feet, and I ordered that for a considerable time he should live on very little bread and water only, and he was put in the same dungeon where I was put before to escape that terrible punishment of which he tried to make me a victim; and my other son, Naboo-Khel, I appointed as jailor over him, and to write down whatever I should say on entering or leaving the prison every day. And I said to him, my son, whoever does not hear by his ears will feel on his neck. My son, I elevated you on the throne of success and glory, but you threw me down into misery. But righteousness saved me. My son, you became for me like the scorpion that stung a stone, and Satan said you have touched something which was harder than your body. Then you stung a needle, but the needle said you stuck something that was sharper than your sting. You became, my son, to me like a goat that was eating poutha (a root of which some kind of red color is prepared), and the plant said, why art thou eating me, since of my root they will take the substance to color your skin. And the goat replied, I will eat thee while I am living, but they will take thee away with the root to dye my skin.

My son, you became like a man who stoned a sparrow, but could not reach it and only increased his sins before God. You became like a man who, seeing that he was trembling from cold poured on him a jar of ice cold water. Suppose you would kill me, let us see whether you would be able to take my place? You ought to know it that a swine's tail could not be put on a horse even were it ten times longer than its natural size, and if its skin were softer than wool, still noble men would not wear it. I was thinking of putting you in my place, that you should be my heir, but you most foolishly demonstrated yourself to be unworthy before God. You became like a lion that met an ass and said, welcome, O my good friend. And the ass replied, I wish that you would greet in that friendly way my master who left me to fall in your hand. You became like a trap to catch sparrows. A partridge saw it and asked, what are you doing here, and the trap replied, I am praying to God. And the bird further asked what is then that in your mouth, and it said it is meat for hungry people, and the poor partridge hearing this went gladly to eat of it, but was caught instantly, and said

in its agony, if this is the meat you offer the hungry, how can God hear your prayers?

You became as a partridge who could not escape from a cage, and still continued to call his comrades at its side, not knowing they would fall in the same condition. You became like a lion who met with a fat ox but despised him because he was not hungry then but afterwards repented much finding nothing to eat.

You became like a worm that ate the best wheat in the royal granary but did not do much for the king. You became like a sower who took much trouble in sowing some seeds in the field and at the time of reaping he got as much as he had sown, and he said, O shame, that you did not bring more. You became like a dog that was laying near a furnace as it was cold, but when he warmed himself he began to quarrel with the fire for the heat it produced. You became like a swine that was going to a bath house with the prince, but seeing a dirty place on the road it went to plunge in it inviting the prince and saying, come this is the best place to bathe. My son, my finger I put in your mouth to give you honey, but you put yours in my eye to destroy it. The dog that will refuse to eat from his master's bread the wolves will devour him. What have I seen of your good works that my soul should rejoice? If gods would steal by whom would they swear? I brought you into honor before the king, but you have brought me into the pit, and if you were so cruel to do this to a man who did you good, what would you not do to those who would do you mischief? You became like a cat that was requested to live in the house, eat and drink and enjoy himself freely but not to steal, but he replied, even if my hands were of gold, my leg of silver, and my eyes of diamonds, yet I could not help to steal because that gives me pleasure. You became like a serpent that was sitting on a thorne carried by the river. A lion saw it and said, look at that, men, a rascal is riding on something like himself, but something worse is carrying both away. The serpent heard this remark and replied: Of course, you are right to call me a rascal, but what would you call yourself in your dealings with the poor animals? My son, I have nursed you with the best meats, but you caused me to eat the bread of sorrow. I gave you excellent wine to drink, but you caused me to drink my tears. You became like a bat that came out from the earth to protest to God for creating it blind, but fell a victim to the birds. Nadan thereupon addressed me, saying: My lord, though I have sinned against you, you must have mercy on me, we all sin against God, but he pardons us our trans-

gressions. Make me one of your shepherds. Yoy will have anyhow the same good name while I will be called a rascal. I told him, you became like a date tree that did not give any fruit, the proprietor came to cut it, but it besought him, saying, O my lord, let me live for another year, and I will bring you raisins. The master replied, O thou fool, thou didst not give once of thine own natural fruit, how can I trust that thou art going to give me something else. My son, don't you know that the old age of an eagle is far better than a crow's youth?

My son, they asked a wolf why he was after the sheep, and he replied, the dust of their feet is medicine to my eyes. The shepherds said to him, be thou educated and learn to read, and he replied, all right, I will do it, and they said, say a, and he said lamb, and they said say c, and he said goat; they said e, he said sheep. My son, they brought an ass into a nice room, but he would not stay there and asked where was the stable, because that was his place.

My son, they say a proverb like this: The man whom you raised up to honor caused your shame. My experience taught me to say, let him be a son to you who is born of you, but the son of your sister keep you always under suspicion. My son, let him who brought me out of the grave judge me and you. Upon this Nadan died instantly as struck from lightning. Whosoever does good to others will find the same from the others, but whosoever digs a pit for another surely himself will fall in it.

(Translated from an ancient Syriac manuscript by Dr. Adams.)





